WORLD CALL

P47
HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Assignment In Paraguay
ALLEAN L. HALE

☆

Chinese Students In America
K. C. CHEN

☆

Europe's Chief Breeder Of Communism
JOHN MACKAY

☆

Holwager Wins Award

☆

FEBRUARY 1952

☆

Price 20 Cents

February, 1952

Vol. 34 No. 2

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Pictured on this month's cover is a French boy reading *Esperance,* a Christian youth journal which is given support through the Department of Interchurch Aid of the World Council of Churches. In the background—and not too far in the background—are seen instruments of war. So in Europe and elsewhere the threat of war crowds in upon people who would live in peace. Through the Week of Compassion, February 17-24, Disciples of Christ will share in meeting the world's needs by the kind of gifts symbolized by this boy of France and his magazine of Christian youth.

Hidden Answers

1. Why is there still need for a Week of Compassion?
2. What progress for education of Negroes has been made in the South?
3. What program for use in 1952 is entitled "Jesus Calls Us"?
4. Who came to Little Peter's rescue when help was needed?
5. How does the Mutual Aid Society of Asuncion help its members?
6. What work was done by the Sharps at La Casa de La Armistad?
7. How many Chinese students are in American schools of learning?
8. What will a visitor find at the end of the Jamaican mountain trail, according to Gladys Harrison?

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The post office will not forward copies to the new address.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

Contents

Editorials 5
The Christian Faces the Issue of Race . . . . . *C. H. Hamlin* 7
Planning and Working for a Victorious Easter . *Travis A. White* 9
Assignment in Paraguay . . . . . *Allean Lemmon Hale* 11
This Is Evangelism in Action . . . . . *J. Edward Moseley* 14
Among Chinese Students in America . . . . . *K. C. Chen* 17
Europe's Chief Breeder of Communism 19
Needed in Jamaica—A Gospel Which Satisfies *Gladys M. Harrison* 20
George Holwager Wins Award 22
Sharing in a Needy World 24
Refugee Family Is United . . . . . *James A. Ryberg* 26
Message for Race Relations Sunday 27
Serving and Saving India's Women . . . . . *Ann Mullin* 30
Grant Made for New Study of Rural Church 31
Highlights of Ecumenical Work Camps 32
Women of Paraguay Help Each Other . . . . . *Mary E. Hughes* 33
Norwood Tye Reviews His Correspondence 39
Why Europeans Don't Like Us 40
Still Prisoners of Caste . . . . . *Leta May Brown* 42
Christmas Came to Pabellon, Mexico . . . . . *Byron Spice* 43
Leprosy Work Needs Christian Doctors 45
Mr. Aleman Seeks and Finds . . . . . *Jessie Law* 46
Visitors Are Impressed with Paraguay Mission 47

Regular Features

Global Highlights 2
Beneath the Spire 4
Social Trends 8
Book Chat 18
Classroom and Campus 28
Adult Mission Study 34
Youth and Missions 35
Echoes From Everywhere . . . 36
In Memoriam 37
Worship Service 37
News Room 38
Here and There 48

WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance: five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, Doyle Mullen, Ralph Prather, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and executive office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana
All communications and notices concerning change of address should be mailed to the Indianapolis office.

—Harold Lambert Photo

Storms Reveal the Strength and Measure of Our Security

Old age brings waning strength, decreasing *earning* power and failing health. It reveals the measure and strength of our security. It tests the investments of the years.

Hundreds of men and women have invested in Church Extension annuities across the years. They have never been disappointed. All payments have been made promptly and in full.

Send today for your free copy of "Out of Our Hearts" telling the story of Church Extension annuities.

ANNUITY RATES

An annuity rate is determined by age of donor (or survivor if one is named, and is younger than donor) as per following age schedule:

30-39 years—2½%
40-44 years—3%
45-49 years—3½%
50-54 years—4%
55-59 years—4½%
60-64 years—5%
65-69 years—5½%
70-74 years—6%
75-79 years—6½%
80 years and above—7%

BOARD OF CHURCH EXTENSION WC2-52
Missions Bldg.,
Indianapolis 7, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name .....

Address .....

Date of Birth .....

Survivor's Date of Birth .....

Global Highlights

News of the World Through the Eyes of the Church

Editor Will Inaugurate Cuthrell Lectureship

WILSON, N. C.—The George F. Cuthrell Lectures, to be given annually during Ministers' Week at Atlantic Christian College here, will be inaugurated, Feb. 12-13, by George Walker Buckner, Jr., editor of WORLD CALL. The lectureship was established by the Hood Memorial Christian Church at Dunn, N. C., in honor of George F. Cuthrell, who will complete fifty years in the ministry in February. Dr. Cuthrell's ministry began at Dunn, and in 1944 he resigned his pastorate at Tyler, Texas, to return to Dunn for the closing years of a distinguished career.

Another Ministers' Week lecturer will be President D. Ray Lindley of Atlantic Christian College.

Quakers Sponsor "Music For Israel" Project

NEW YORK (RNS).—The American Friends Service Committee is sponsoring a project called "Music for Israel" to provide libraries of recorded classical music for the farm colonies, hospitals, libraries and schools of the new state.

American music lovers of all faiths are being asked to contribute records, either new or used (so long as they are in good playable condition) of all speeds.

The Israeli government has set up a special committee to aid the Quakers in distributing the collected records to as wide an audience as possible and to all elements of the community.

Records contributed should be well packed and sent to the American Friends Service Committee, 53 Broadway, New York 6, N. Y., and marked "Music for Israel."

National Council Sifts Headquarter Sites

ATLANTA, GA. (RNS).—A special committee of the National Council of Churches, meeting here, whittled its search for a national headquarters site from twelve to six cities.

Six of the cities were eliminated on the basis of transportation, communications, hotel facilities, and in some measure, race relations. The committee left the way open, however, for other cities to bid for the headquarters site.

Remaining for consideration are New York, Cleveland, Cincinnati, Pittsburgh, Chicago and Columbus, Ohio.

Coy Urges Churches Plan To Use Television

WASHINGTON, D. C. (RNS). — Churches must use television in the future if they are to present their contribution to American life in the most effective manner, Federal Communications Commission chairman Wayne Coy told a church-sponsored conference on religion and television here.

Describing to more than one hundred religious workers the tremendous growth which television will have once the present "freeze" order on new stations is lifted, Commissioner Coy said:

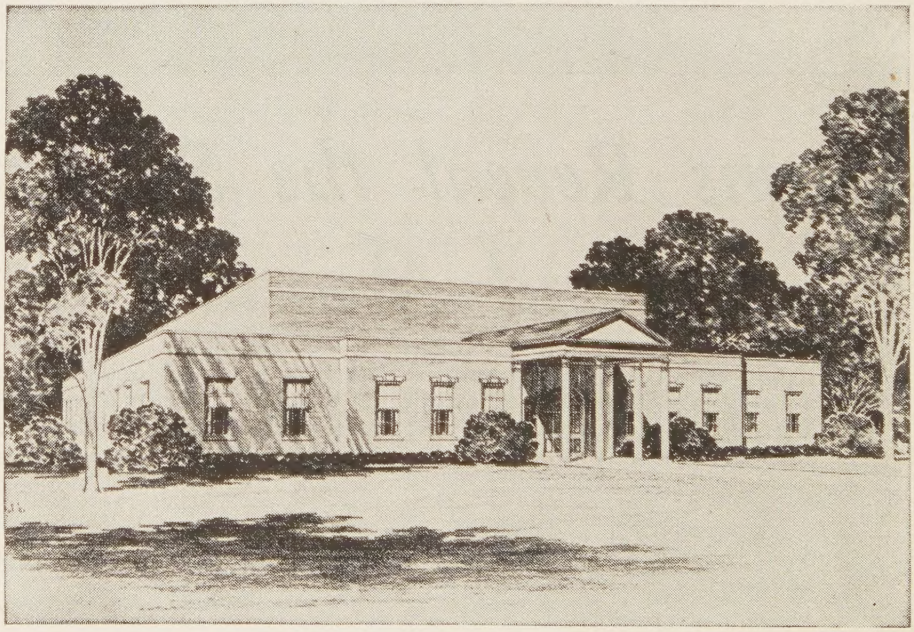
"It's clear as a pikestaff that anyone who wants to reach the minds of the millions in America in the most compelling, most dramatic, most vivid fashion yet devised, must avail himself of this new electronic marvel."

Schweitzer Elected To French Academy

PARIS (RNS).—Dr. Albert Schweitzer, 76, noted Alsatian-born medical missionary in Equatorial Africa, was elected here to the seat in the French Academy formerly held by the late Marshal Henri-Philippe Petain.

Election to the French Academy

New Protestant Radio Center



—RNS Photo

Above is seen an architect's drawing of the new $500,000 building which will be constructed for the use of the Protestant Radio Center in the city of Atlanta, Georgia. This new and modern home for the Center, which is at present located on the campus of Agnes Scott College in Atlanta, will consist of administrative offices, and studios for television, radio recording and broadcasting. There will also be classrooms where young ministers and other religious workers may study. This new center is a joint enterprise of the Methodists, the United Lutherans, the Episcopalians and the Presbyterians in the South. In addition to the churches, many Southern colleges and universities are enthusiastically cooperating in the expansion and the development of the services which the Center will perform for the community. According to Dr. John M. Alexander, director of the Protestant Radio Center, construction will be begun immediately as soon as one half of the fund goal is reached.

is considered the crowning laurel of an intellectual career. Members attend meetings in a special bottle-green uniform and tricorne hat, both heavily embroidered in gold braid, and wearing a ceremonial sword.

Congregation Names Philippine Youth Leader

FAYETTE, Mo. (RNS). — Frocesco Udarbe, 25-year-old Philippine minister, is being brought here by the Christian Men's Fellowship of First Christian Church to become minister of youth at the church and to attend Central College here.

Mr. Udarbe is national youth director of the United Churches of Christ in the Philippines. He will arrive here in April.

New Christian College Established In Hong Kong

HONG KONG (RNS).—A new institution of higher learning, known as Chung Chui (Worship Christ) College, has been established here by a group of eminent Christian educators. It will provide advanced studies for high school graduates from Hong Kong and Macao who cannot enter the University of Hong Kong and who do not want to go to Communist China to complete their education.

Some 2,000 high school students are graduated each year in the two cities. Of this number, a great many do not qualify for admission into Hong Kong University which, at best, has facilities for only a small percentage of the graduates.

The new college is the result of the combined efforts of Chinese Christians in Hong Kong and religious groups in England and America.

Seminaries Continue Enrollment Increase

WASHINGTON, D. C. (RNS).—For the second straight year the nation's theological seminaries have shown the only increase in enrollment among institutions of higher education.

The annual report by the U. S. Office of Education on college and university enrollment discloses that independent theological seminaries had a 3.8 per cent increase in enrollment despite a 34 per cent drop in the number of veterans enrolled.

Enrollment in colleges and universities generally throughout the nation is 7.8 per cent lower this scholastic year than in 1950-51, the report reveals.

Independent seminaries enrolled 28,466 students this fall, a gain of more than 1,000 students over the 27,434 enrolled last year.

Enrollment of first-time students, however, dropped 12 per cent in the seminaries. The freshman class was 3,760 this past September, compared with 4,275 in September, 1950.

Greek Church Dedicates First Printing Establishment

ATHENS.—Archbishop Spyridon of Athens officiated here at a solemn dedication of the first official printing establishment for the Orthodox church in Greece. The ceremony was attended by prominent church and state officials.

The plant, which will be used for printing all publications issued by the Church of Greece, was installed with funds provided jointly by the Greek Church and the World Council of Churches. The Disciples of Christ contributed to this project through their Week of Compassion gifts in February, 1951.

In the summer of 1951, Hampton Adams, pastor of Union Avenue Christian Church, St. Louis; Robert Tobias, assistant director of the World Council's department of interchurch aid, and George Walker Buckner, Jr., editor of WORLD CALL, while on a visit to Greece as members of an ecumenical mission of good will, received the thanks of the Orthodox churches of Greece for the aid given by the Disciples of Christ toward the establishment of this printing plant.

Laymen Called Key To Reaching City Dwellers

BUCK HILL FALLS, PA. (RNS).—City dwellers can best be won to the church by laymen rather than clergymen, an official of the National Council of Churches said here.

Dr. William J. Villaume, executive director of the National Council's department of the urban church, said that the urban layman is better suited to the job of "winning his fellowmen to Christ because he shares the problems and tensions of everyday life in a materialistic society."

Preaching Mission Planned For Military Camps

NEW YORK (RNS).—Almost every military installation of the Army and Navy throughout the nation will be visited by leading clergymen of American Protestantism during the first two months of 1952.

Their objective will be to reach hundreds and thousands of young men and women in uniform with the message: "Christ Is the Answer."

That is the theme of the 1952 Armed Forces Preaching Mission, sponsored by the Joint Department of Evangelism of the National Council of Churches and the General Commission on Chaplains.

Plans for the program were announced at a luncheon meeting here by Dr. Jesse M. Bader, executive director of the Joint Department of Evangelism.

Stewardship Director Named By Disciples of Christ

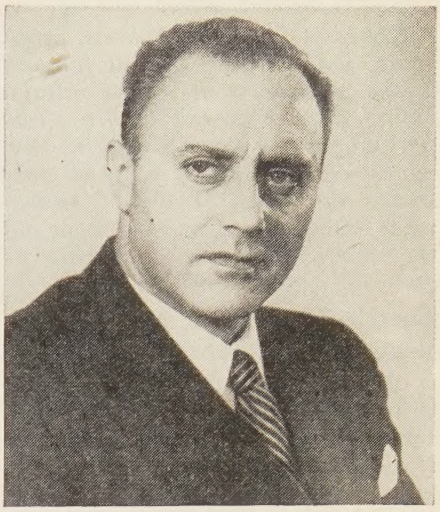
INDIANAPOLIS, IND.—Roy L. Thorp, pastor of First Christian Church, Centralia, Ill., will become the first director of stewardship for the Disciples of Christ. He has been called to fill this position by the board of directors of Unified Promotion. He will begin his work on Feb. 1 in the Unified Promotion offices here.

It will be his responsibility to direct and promote the stewardship program of the Disciples, together with outlining programs and producing materials. His full time will be given to this task of stewardship education, commitment and practice,

Special Days

Feb. 10. Race Relations Sunday
Feb. 17-24. Week of Compassion
Feb. 29. World Day of Prayer

Waldensian Moderator Here



—RNS Photo

The Rev. Achille Deodato, moderator of the Waldensian church in Italy, oldest Protestant group in the world, has been here on a month-long tour of Waldensian communities in this country. His trip is an emergency one caused by the plight of the Waldensian church in Milan, Italy, which was partially razed two years ago by the Italian government to make room for a new highway. He is appealing for funds to complete a new church building. The Waldensian moderator came from Torre Tellice, Italy, where the headquarters of the Waldensians are established.

according to C. O. Hawley, executive secretary of Unified Promotion.

NOTE: *As we go to press, word comes that on the night of January 2 the sanctuary of the Centralia church was destroyed by fire. The parsonage was saved and the new educational building suffered only smoke damages. It is not known what effect this loss may have on the time of Mr. Thorp's leaving.*

Church Construction Applications Being Heavily Rejected

WASHINGTON, D.C.—With over two-thirds of the applications processed for the first quarter of 1952, the National Production Authority has approved building permits and materials totaling $548,000 for Disciples of Christ churches, but denied applications for projects costing an estimated $1,645,000.

In a drastic cutback on scarce construction materials for all civilian construction, NPA denied the applications of 7 Disciple churches throughout the nation and approved 4 others.

For all church-sponsored construction during the January-March period of 1952 the government approved 66 projects, gave limited approval to 7 others and denied 301 applications.

By religious groups, NPA approved 26 Catholic sponsored projects, 38 Protestant and 4 Jewish, and for the same groups, 60, 227 and 14 applications, respectively, were denied.

A late release states that this failure of the National Production Authority to allocate sufficient steel for new church construction projects was due to an "oversight" and will be corrected soon.

Robert Root Goes To Syracuse University

SYRACUSE, N. Y. — Robert Root, former Des Moines newspaper man and director of publicity at the Geneva offices of the World Council of Churches, takes over the Syracuse University School of Journalism responsibilities of Prof. Roland E. Wolseley on Feb. 1. Dr. Wolseley has gone to India to establish a school of journalism. Mr. Root takes over on an acting basis the work of chairman of the magazine practice section and as director of religious journalism. The graduate program in religious journalism, established here by Professor Wolseley three years ago, is believed to be the only such one in existence.

Disciples of Christ Call Director of Research

INDIANAPOLIS, IND.—Glenn B. Lacy has been called as Director of Research for the Commission on Brotherhood Finance of the Disciples of Christ. He began his duties on Nov. 1, 1951.

The Director of Research is a new position among Disciples of Christ. The Commission on Brotherhood Finance was elected at the Oklahoma City International Assembly at the request of Unified Promotion. This commission reviews the needs of member agencies and formulates a national budget on the basis of approved askings.

Mr. Lacy is to be a continual student of the problems related to the activities of this commission and is to furnish the factual information in order that proper decisions may be reached.

Beneath the Spire

JOE SNAPP, 41, first president of Kentucky Christian Men's Fellowship, is active in Paris church as chairman of official board and deacon . . . member National Laymen's Advisory Commission, since September dollar-a-year man for men's work department of United Christian Missionary Society . . . presided at first national Disciples' laymen's retreat in 1949 . . . road builder, producer of crushed stone, he recently excavated and graded for new Lafayette Church, Lexington, Ky., at no profit . . . native of Blue Licks Springs, Ky., educated at Kentucky Wesleyan College . . . married Hazel B. McCord; one step son, Donald McCord . . . member Kentucky Legislature, 1950-51; Mason and Shriner; likes hunting and fishing.

Mr. Snapp

* * *

MRS. HELEN STANLEY BAUER, 46, is active member of Cainsville, Mo., Christian Women's Fellowship of which her mother, Mrs. Stella Wickersham, is president . . . last summer Mrs. Bauer won national CWF program planning contest with "Delayed Pilgrims," program concerning displaced persons which shows how these people may become a part of our communities . . . native of Princeton, Mo., her grandfather, parents, sister, and four uncles were school teachers; she was once elementary teacher, now teaches Sunday school . . . graduate of Christian College, 1926; additional studies were at Missouri and Southern California Universities . . . married in 1929, she has one son, Winton Stanley Bauer.

Mrs. Bauer

* * *

DR. JOHN W. LOVE, pastor of First Christian Church, Washington, Pa., last 30 years, is third vice-president of International Convention of Disciples . . . born near Weston, Mo., received A.B., A.M., D.D. degrees from Culver-Stockton College; later attended Western Theological Seminary, Pittsburgh . . . in June, 1912, married Besse B. Lucas; father of Merrill Arthur Love and Bette Grace (Mrs. Howard Q.) Shanks; five grandchildren — and he does mean *grand!* . . . previous pastorates: Burlington Junction, Mo., 1912-15 and Wyatt Park Church, St. Joseph, Mo., 1915-21 . . . board chairman Pennsylvania Christian Missionary Society, 1948-51; trustee Bethany College; served on boards of managers and trustees of United Christian Missionary Society . . . charter member, past president local Kiwanis Club . . . likes to hunt and fish . . . favorite reading includes New York *Times, Field and Stream, Time, Reader's Digest, Christian Century,* Li'l Abner, Dick Tracy, and Penny; histories and sermons by Disciples.

Dr. Love

—BELL RINGER

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Janet Sugioka, *Editorial Associate*
Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:
C. E. Lemmon Edgar DeWitt Jones James A. Crain H. L. Smith J. Edward Moseley

VOLUME XXXIV FEBRUARY, 1952 NUMBER 2

The Ministry of the "Good Neighbor"

A NEWS release from Madrid states that two hundred Roman Catholic priests will be sent from Spain every year to relieve the clergy shortage in Latin America. Eighty-three priests have been sent recently to Cuba, Mexico, Nicaragua, Colombia, Venezuela, Ecuador, Chile and Argentina.

This statement of need for foreign priests does not fit in too well with the usual assertion of the Roman hierarchy that Latin America is peopled by devout and pious Catholics and that Protestants from North America and Europe who send missionaries there are not "Good Neighbors."

As a matter of fact, most of the people of Latin America have no vital religious connections. This is true of the masses and it is true of the intellectuals. The Roman church, with all its years in Latin America, with its wealth and its protection and privilege from governments, has failed to develop a Christian community that can produce its own ministry. Millions in Latin America need the kind of "Good Neighbor" ministry that has come through Protestant missions.

A Sense of the Essential

THE New Year's resolve of a Christian minister as reported a few weeks ago was: *"I will magnify my ministry by concentrating on my own job and will try not to take over too many responsibilities that belong to other people."*

The brother certainly said something. It is no easy matter for a minister to distinguish between the essentials of his task and the things that are incidental. The best of good will may make him so scatter his efforts on good things that are not his job that he ceases to be a good minister of Jesus Christ. On the other hand, he must avoid the peril of carrying on a ministry that is not concerned with life and he must not bow to the clamor of those who would make him a functionary of the church. It is a matter of balance that calls for a fine sense of what is essential.

Nevertheless, we hazard the guess that most American pastors of today are too easily drawn into doing a multitude of things which they think would not get done without them. And they feel virtuous over it. Dr. Umphrey Lee of Southern Methodist University had this in mind when he told a meeting of Dallas pastors that they should beware lest they catch the disease of "manageritis—the habit of trying to run everything."

The college president went on to say that "it is so easy to get the Kingdom of God mixed up with running everything in your community." He admitted that he himself had had spells of "manageritis."

We are not so sure about Dr. Lee's assertion that this fascination for running things is "a distinctive vice of modern preachers." If so, we've seen plenty of laymen who might lay some claims to being in this "apostolic succession." All of us need to possess a sense of the essential.

Because of Human Need

THE Week of Compassion, February 17-24, will be for Disciples of Christ a time of testing. It is in this period that their churches will measure up—or will fail to measure up—to the present pressing claims of a needy humanity upon Christian charity.

Gifts of individuals and churches will be for completely unselfish service around the world. They are not given or used for institutions and will not minister to denominational pride in any way. These gifts will make possible a spiritual ministry to men and women in the services, to chaplains and in industrial defense communities. They will help meet physical and spiritual needs of refugees in many parts of the world. They will strengthen the arms of religion in needy areas still suffering from the devastation of war and revolution.

We heard of a minister the other day who actually thought that the Week of Compassion observances were terminated with the close of the Crusade for a Christian World. Not so. And none would want it so. Disciples had their Week of Compassion before the Crusade was conceived. It was observed because of the presence of human need on a monumental scale. The need continues. Not just the need of the cold and hungry but also the need of the spirit. Disciples of Christ will want to do their part through the Week of Compassion.

Latin Youth Call for Unity

THERE are increasing signs of vigor on the part of the Protestant churches of Latin America—the Evangelicals, as they call themselves. One development has been the growth of a Continent-wide fellowship among the Christian young people. The Latin American Union of Evangelical Youth, organized in 1941, held its third Congress in Buenos Aires, Argentina, in December, with fourteen countries represented.

Reports from the Congress indicate that South American youth have the same concerns which move Christian young people elsewhere. "Christian Union and Evangelism" was the theme, and one of the principal addresses was on "The Responsibility of Christian Youth in a Changing World." There were guests and speakers from abroad, but the program was primarily Latin American and a program of youth. Like most meetings of Christian youth, it was concerned with the problems of its own field, and of the larger world and with the compelling need for Christian unity.

A Christian Layman Visits Us

ONE of the world's most distinguished laymen, Dr. Reinhold von Thadden, has come from Germany as the guest of Protestant and Orthodox churches in the United States and Canada. The North American Laymen's Conference in Buffalo, New York, February 21-24, will give many churchmen on this side of the Atlantic an opportunity to meet and hear this gifted and consecrated layman for the first time.

A native of East Prussia and member of a prominent family of landholders there, Dr. von Thadden has had an interesting career. Following his years in the Universities of Paris, Munich, Leipsig and Greisswald, he served in his state parliament and then engaged in social work in the slums of Berlin. Later he returned to the estates of his family and tried to put relationships with tenants on a Christian basis. In 1945, when Russia confiscated the estates in this section, Russian prisoners-of-war who had been working there joined with von Thadden's own German workers to plead with the authorities that they and the von Thadden family be permitted to remain on the land.

IN the days of Hitler's struggle to control the German church, von Thadden was a leader of the resistance in Pomerania. His sister, Elizabeth, founded a Christian girls' school which the Nazis took by force. In 1944 she was charged with being in touch with English and American Quakers and with helping Jews to flee and was beheaded.

Dr. von Thadden was called to the army during the war and was made commander of the Louvain district in occupied Belgium. At great risk, he refused to carry out unjust orders, such as the execution of thirty hostages as reprisal against the sabotage of a munitions convoy. He protected the people, their churches and the Louvain library and university. The grateful city showed its affection for its former "enemy commander" when in 1947 Dr. von Thadden was invited to return as guest of honor at a dinner and reception.

From the beginning, Dr. von Thadden has been deeply interested in the growing fellowship of the World Council of Churches. He is a member of its Central Committee and is chairman of the board of the Eumenical Institute at Bossey near Geneva.

We are glad for the word that, following the Buffalo meeting, this Christian layman is to visit a number of other American communities. Our churches can learn much from him and they will do honor to themselves in honoring his rare Christian spirit.

Income and World Peace

NORTH America, with only nine per cent of the world's population, has 43.6 per cent of the total income of the world. And the per capita income on the North American continent—$1,100 a year—is almost double that of the next highest area on which the statistical office of the United Nations has released the results of recent reports. These and other related reports have been called to the attention of church groups by the Golden Rule Foundation.

These reports reveal other striking differences between the per capita income available in various parts of the world. Africa, for example, has an average income of only $50 a year as compared with that of $1,100 in North America. And Asia, with more than half of the world's population, has only 10.5 per cent of the income of the world.

There can be no peaceful and ordered world except as steps are taken to change this picture. One of the most important problems of the United Nations is that of helping underdeveloped areas to reach higher levels of production. For that reason, the more highly developed nations must quit looking on other sections in terms of possible exploitation and must think of them in terms of mutual aid. The elimination of inequalities cannot come overnight, but neither can they be too long delayed. Hungry, needy populations, aware of overabundance in other parts of the world, furnish the seed bed of revolution and war.

CHRISTIAN people in the United States and Canada need to make known their support of plans of the United Nations Organization to help the world's underdeveloped areas to help themselves. The "Point Four" program of the United States Government deserves similar support. And of course, special opportunity is afforded members of the churches to do something about this world problem through the foreign missions enterprise. In most of the less developed sections of the world the initial steps in programs of self-aid have been taken, not by representatives of the United Nations or of any government, but by Christian missionaries.

Here is a pressing problem which calls for intelligent action by people of good will.

The Christian Faces *the Issue of Race*

A Southern Sociologist Evaluates the Changing Scene

By C. H. HAMLIN*

Dr. Hamlin

IN any study of justice and equality for minority groups in the United States we find deep valleys of despair and peaks of achievement. It is difficult to view the entire situation and measure objectively our gains and losses. Contradictory pictures can be given with each equally true. These issues are local, sectional, national and world wide.

The racial conflicts at times seem to be more acute in some sections of the North rather than in the South. This is due to the large Negro migration from the rural South to the industrial centers of the North. These migrants go to the industrial cities, there to join the ranks of the proletariat. Within recent years there has arisen a Negro middle class. The youth of this class have acquired an education making them more dissatisfied and resentful of old folkways.

Special Difficulties in Adjustment

This situation is national. However, the South has a special difficulty in Negro-white adjustment. The War Between the States destroyed the institution of slavery but it did not destroy the slave psychology. The Negro has entirely eliminated this idea, while with the white South this slave psychology still lingers. This psychology enforces itself in a form of second-rate or sub-citizenship for Negroes in our political and economic structure. This attitude has all too often prevailed in organized religion. All too often the church has been controlled by secular folkways.

The feeling of insecurity on the part of the mass of white people has frequently been directed against Negroes. Political demagogues use this tension for ulterior motives. That explains why southern demagogues have usually been anti-Negro while championing the cause of the poorer whites as if the legitimate welfare of both groups are not identical. These tensions would be much more explosive in the South today but for the war boom with the migration of many Negroes to the industrial centers of the North.

Democracy has been oversold. Negroes no longer accept a second-rate citizenship, segregation or discrimination without strong protest. In this protest, Negroes are supported by the Supreme Court decisions ruling as unconstitutional the "white" primary, "restrictive covenants" in real estate, segregation in interstate transportation, unequal educational opportunity and other forms of discrimination.

There are now test cases before the United States Supreme Court as to the constitutionality of state laws providing for segregation based on race. Judging by recent decisions, the conclusion will no doubt be that "race has no constitutional significance," setting aside the principle of "separate but equal" in so far as the state laws are concerned. The court will probably rule that segregation on the part of a state is unconstitutional.

Some Progress Made

The South has made many strides forward in the last decade in securing greater justice. At least eighty-one cities in thirteen states of the South now have Negro police. Many welfare units serving a large Negro constituency now employ Negro case workers. Governor Scott of North Carolina recently appointed a Negro to the State Board of Education. Negro schools are now being improved in every respect. No doubt the school building program has been greatly stimulated by recent court decisions.

While court action has opened the doors of many state-supported graduate and professional schools of the South to Negroes, several private schools have admitted Negro students to their classes. Among the schools on this list, as given in the August-September, 1951 issue of the *New South* published at Atlanta, Georgia, by the Southern Regional Council, are the following institutions: Columbia Theological Seminary, Decatur, Georgia; Berea College, Berea, Kentucky; Nazareth College, Southern Baptist Theological Seminary, Louisville Theological Seminary, Louisville, Kentucky; New Orleans Baptist Theological Seminary; Southern Methodist University, Dallas, Texas; Wayland College, Plainview, Texas; Southwestern Baptist Seminary, Fort Worth, Texas; Austin Theological Seminary, Austin, Texas; Union Theological Seminary, Richmond, Virginia; and St. John's College, Annapolis, Maryland. Richmond Medical College of Richmond, Virginia, admitted its first Negro student in September, 1951.

In commenting recently on the admission of Negroes to theological schools of the South, a Presbyterian official said, "Our denomination is sensing the need of a more definite contact between the Christian leadership of the Negro race and the white race. If we are to find a Christian solution for our problems it will be necessary for Christian leaders of both races to

*Dr. Hamlin is head of the department of social science of Atlantic Christian College, Wilson, North Carolina.

get together for study. For this reason, we feel that it would be to the advantage of all concerned if some way could be opened for our Negro ministers to be trained in our white seminaries.

During the last decade there has been a decided improvement in the attitude of the more thoughtful South in matters pertaining to race. This has been due to many causes: the general improvement in the economic and cultural level, the work of various interracial groups such as the Interracial Commission—now the Southern Regional Council—labor unions, the activities of various educational and church groups in this field, and the recent decisions of the United States Supreme Court. This progress, however, has been more in the realm of *hope* than in the realm of *realization.* The masses have all too often been only slightly influenced.

The conflict in the area of race relations is becoming more acute in the realm of segregation. This issue can no longer be avoided by white leadership. To the Negro, segregation is the symbol of white superiority. This superiority Negroes no longer accept. White people, in turn, are most sensitive on this point of segregation. White people think the abolition of legal segregation means an invasion of personal privacy. The idea of abolishing legal segregation frightens white people while to the Negroes segregation is an insult.

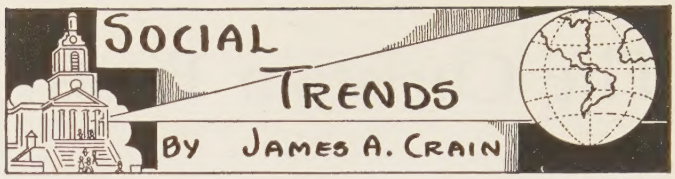
What Christians Can Do

Not debating theories of perfection but dealing with the problem of what is the next best step, a Christian, in sections with a large Negro population, should advocate Negro representation on public school boards, on all welfare boards, on all boards of health, on election boards, on police force and law enforcement agencies, and a wise use of the ballot. In Christian youth conferences there should be representation from all groups. White leaders could read with profit papers published by Negroes to get the viewpoint of others.

While advocating justice on the part of others, the local church should set its own house in order by welcoming into its membership all people seeking to follow Jesus. In the great majority of cases Negroes would prefer their own church, but it should be a matter of individual choice and not compulsion.

The Negro church is the one major institution owned, operated and controlled by Negroes. The church should apply the principle that around the cross all are equal. It would be a revelation to many white churchmen to realize what little confidence Negroes have in the religion of white leaders. Negroes often have more confidence in the United States Supreme Court as a means of securing justice than they do in their white Christian neighbors.

The main weakness of white Christians, however, in matters of race is often ignorance of the problem. It is not always purposeful as many Negroes think. This could be helped by contacts between the Christian leadership of the two groups. Local, county and state church organizations should be inclusive of all groups. The problem is to bring the Christian approach to the "grass roots" level.



AT 7:45 on the evening of Friday, December 21, a terrific underground explosion took place in Orient Mine No. 2 at West Frankfort, Illinois. Three days later rescue workers brought out the bodies of 119 miners whose lives were snuffed out by the explosion and the poisonous gases generated by it. This is nothing new in the mining industry. It has happened before, many times.

Mines can be made reasonably safe. But safety costs money and mine owners and operators seem to prefer to take chances with the lives of miners rather than spend money for safety measures. Under the pressure of mine lobbies Congress has refused to enact federal mine safety legislation. The Bureau of Mines can only advise and urge. State laws are generally inadequate.

Many will sympathize with John L. Lewis' comment that if Congressmen could see the broken bodies of the victims at West Frankfort they would provide the legislation needed. It does not excuse the callousness of the mine owners or of Congress to ask why Mr. Lewis and his United Mine Workers Union haven't done something themselves to provide for mine safety. In his contract with the operators Mr. Lewis demanded and received a clause providing that miners are to work only when "ready, willing and able." Under that clause local union officials could order their members not to work in mines when conditions are unsafe. A union that can proclaim and enforce a five-day period of mourning for the dead could also, if it wished to do so, invoke its "ready, willing and able" clause to keep miners out of dangerous pits.

PUBLIC opinion is becoming aroused over the increasing slaughter on our public highways. In full-page advertisements national organizations representing automobile, motor transport and other industries point out that our highways are hopelessly out of date, that adequate repairs have not been made over a period of years, that money spent on repairs in many instances might have been better spent on new construction, that few new highways have been built since 1939, and that both highway traffic and the speed with which it moves have vastly increased during that time.

Why do we not build better highways? Because since 1940 we have put larger and larger amounts of our national income into armament. Under present conditions neither the money nor materials are available for highway construction. It isn't only a question of guns or butter, but also guns or highways, guns or schools, and guns or many other things.

TRENDS: It now appears that the 60-division European army is out, at least for the time being. General Eisenhower will get 30 divisions in 1952, with future increases to be determined. This is a victory for the European point of view versus the U. S. policy. Secretary Acheson will therefore move toward a comprehensive diplomatic and political solution of world issues. Look also for increased emphasis upon Point Four programs.

Planning and Working for a Victorious Easter

By TRAVIS A. WHITE*

ONE cannot read the gospels without feeling a deep sense of urgency about the task of evangelism and personal witnessing. Often on the lips of our Master were such admonitions as "this is the acceptable year of the Lord," "you know neither the day nor the hour" and "my time is not yet come but your time is always here." The Book of Acts breathes the same spirit. The time for action is now, not in some more convenient tomorrow.

For the early Christians, evangelism was perennial while too often we make it spasmodic. They made it their vocation; we look upon it as an avocation. For them, the call to evangelize the world was a challenge, while we look upon it as an ideal impossible to achieve. Church history reflects the truth that the greatest periods of Christian advance have been those in which a swift sense of urgency has seized the followers of Christ so that they have witnessed with a divine compulsion.

All about us today is a compelling sense of urgency. The world faces clear cut alternatives with no secure middle ground for complacent thinking or action. We either join those consumed by the urgency of preparation for catastrophe or, with equal vigor, take our stand with the forces of righteousness in an effort to stem the tides of destruction by witnessing to the power of our risen Lord. That Jesus calls us today to witness to the power of the gospel to redeem the lives of men no one of us can deny. Therefore, let us in every church face frankly and sincerely the task of evangelistic witness.

*Dr. White is pastor of First Christian Church in Lubbock, Texas.

What Every Church Can Do

There are some things every church can do. Let's take a look at them:

First, every church of the Disciples of Christ can accept the evangelistic challenge issued in the Long Range Program as the minimum goal for achievement in the years just ahead. Each official board and congregation can go on record as accepting the goal suggested for each local church: *"Additions each year equal to at least ten per cent of the resident membership reported for the previous year."* In a nation where about one half of our population is totally unrelated to any religious movement, we dare not accept for our churches a lesser goal than this.

Second, we can recognize the fact that the greatest single opportunity for the achievement of the evangelistic goal is the pre-Easter season. The program

A member of a home visitation evangelism team, after careful training, including a knowledge of the techniques of calling and spiritual preparation with prayer and meditation, visits a family urging them to a definite commitment in placing their membership in the church without delay.

available this year for all Disciple churches to use as they like is entitled "Jesus Calls Us." Programs such as this, created by the evangelism committee of the home and state missions planning council, including suggestions from pastors, laymen, state secretaries and national leaders, are no longer an experiment but have proven their value for more than ten years.

The program this year is adaptable to every type of church. No minister or church ought to give the old excuse that it doesn't fit their particular situation as an alibi for failure to plan for a witness to the unreached. Adjust the program to the situation. This can be done even by small, pastorless churches where there is a will to work. The greatest evangelistic victories of the New Testament churches were won by small, pastorless congregations. No church ought to let Easter pass without someone confessing allegiance to Jesus Christ as Lord and Saviour.

Third, we can plan now for a victorious Easter. Good intentions without adequate preparation will achieve nothing. Jesus pointed out the common sense of this suggestion in the story of the builder who, desiring to build a tower, sits down and counts the cost, making his plans to carry through to completion, lest all that behold him begin to mock him, saying, "This man began to build and was not able to finish." The assurance of a victorious Easter is determined by our preparation now.

Some Suggestions of Value

We should get an early start in our planning. Not later than January, the group or committee responsible for evangelism in each church should be busy planning. We should determine the goal to be achieved; outline plans to reach the goal; set up a definite calendar of events, noting the date when each activity is to be completed. We need to study carefully the suggestions of the procedure manual as we plan. The plans should be presented to the official board and to the congregation so that every member of the church may be informed and enlisted in the campaign.

We must not overlook the necessity of an adequate prospect roll. All else is of no avail if every effort is not made to secure names and information on prospects. No task is more exacting than this nor more important. No church can win the lost if it does not know who they are or where they are. Therefore, we should plan the ways and means to be used in securing prospects and assigning definite responsibility for keeping the prospect records and preparing them for use.

Members of a home visitation evangelism team meet to report their progress in calling while rejoicing over commitments.

We should begin cultivation of our prospects immediately. Modern salesmanship learned this lesson long ago. We must enlist the organizations, church school classes and chosen families of the church in the task of informing prospective members about the church and its program. We must enlist them in the fellowship of the church and its organizations. Where available, printed materials about the church are of real value. We need not expect non-church people to commit their lives to Christ and the church until they feel in a measure, at least, the warmth of Christian fellowship—that the church is interested in them.

We need to enlist and train our callers. This task of reaching the unreached is too important for us not to prepare ourselves. This preparation must include not only a knowledge of the techniques of calling but also spiritual preparation through corporate prayer and meditation. We are dealing with the most sacred thing in life—a human soul. We cannot do less than prepare ourselves in mind and spirit for the task. The most glorious fellowship and sense of fulfillment awaits those who adequately prepare themselves as they see the fruits of their labors in the lives of those whom they lead to Christ and his church.

When we visit we should visit for a decision. We are not inviting people to church school or to hear "our preacher preach." We are inviting them to make a decision for Jesus Christ either by initial confession of faith or placing of membership in the church. It is our responsibility in a spirit of humility to lead others to meet Christ face to face and make a definite commitment to him.

The new members should be enrolled for fellowship and Christian service. Tragedy stalks the path of the new Christian who is not immediately brought into a congenial fellowship within the church where the great decision made can be fulfilled in the comradship of the faith and the sharing of Christian responsibility. It is well to plan a new member reception following Easter. We can have representatives of the proper church school class, Christian Men's Fellowship, Christian Women's Fellowship or choir call in the home and enlist the new Christians for membership and participation. Many churches assign each new family to a family already in the church as a family sponsor. The important thing is that these new people are not left to wander aimlessly in their new found relationship to the church.

We must leaven the task with prayer. Let every home in its family altar, every organization and group of the church at every meeting pray for God's help.

Christ has no plan to draw all men unto him except a plan that includes us. The cross will stand above the wrecks of time, but men will not recognize it as the answer to all the crushing crosses of life until we lift it before their eyes in personal witnessing.

Betty and Allin Sharp, missionaries to Paraguay, are ready to go calling on the church members in Coronel Oviedo.

Assignment in Paraguay

By ALLEAN LEMMON HALE*

IT was one night after high school, as I was driving home the cows," recalls Allin Sharp, "that it came to me what I wanted to do in life." And from that moment this 32-year-old missionary to Paraguay has directed all his training towards his chosen goal.

Mr. Sharp is a tall, rather rugged young Kentuckian whose dark, earnest face lights quickly with a smile. Dressed in the costume of a Paraguayan cattleman or *gaucho,* with his white neckerchief and boyish face he is likely to look more like an Eagle Scout than a missionary, as he gets up to make a speech.

After five years of speaking Spanish he unconsciously retains the inflection of that language, which gives his excellent voice a slightly foreign sound. A few good Southernisms creep in, however, as when he describes the nationals dressed in their "fancy riggin'."

His seven years of post-collegiate training for his career are most impressive. A Transylvania graduate of 1940, he had studied English composition and expression, not because he liked either but to improve his preaching and writing. His choice of Spanish for a language requirement later determined that he would be sent to a Latin American country.

Three years of graduate work at the College of the Bible, Lexington, Kentucky, earned him a B.D. in religious education. Learning that missionaries were most needed in Paraguay, he chose that country as a subject for his dissertation.

"I read everything there was to read on Paraguay," he admits; "at least, everything I could find in this country." This thoroughness, one feels, is an intrinsic part of Allin Sharp. A farmer's son, he seems also to have the patience of one who has walked a furrow and had to wait on the wind and the weather. He

*Mrs. Hale is the wife of Dr. Mark Hale, professor in the University of Missouri and is the daughter of WORLD CALL's literary editor, Dr. C. E. Lemmon.

began to feel that he could best combine a life of Christian service with the teaching of better agricultural methods in a country where they were desperately needed.

Thus several months' practical experience in a "rural internship" among the mountain people of Tennessee and North Carolina was followed by a year's study of scientific agriculture at Cornell. Here he was joined by his first convert to the mission field, his wife, Betty, who had before her marriage been a child welfare worker. While he continued with two years' study leading to an M. A. in the philosophy of education at Peabody College in Nashville, she prepared herself by studying religious education at Vanderbilt University. One more year of study of the Spanish language under national teachers and they were ready to start their work!

Now on their first furlough, Betty is travelling for The United Christian Missionary Society while Allin studies soils and entomology at the University of Missouri in Columbia.

Entomology will be useful in Paraguay, a sub-tropical country where insect life abounds. It is about the size of Texas but its characteristic red clay soil is reminiscent of southern Georgia. Agriculture is the chief occupation but is so primitive that ox-plowing, introduced as late as twenty years ago, does not yet compete with man—or often, woman-power.

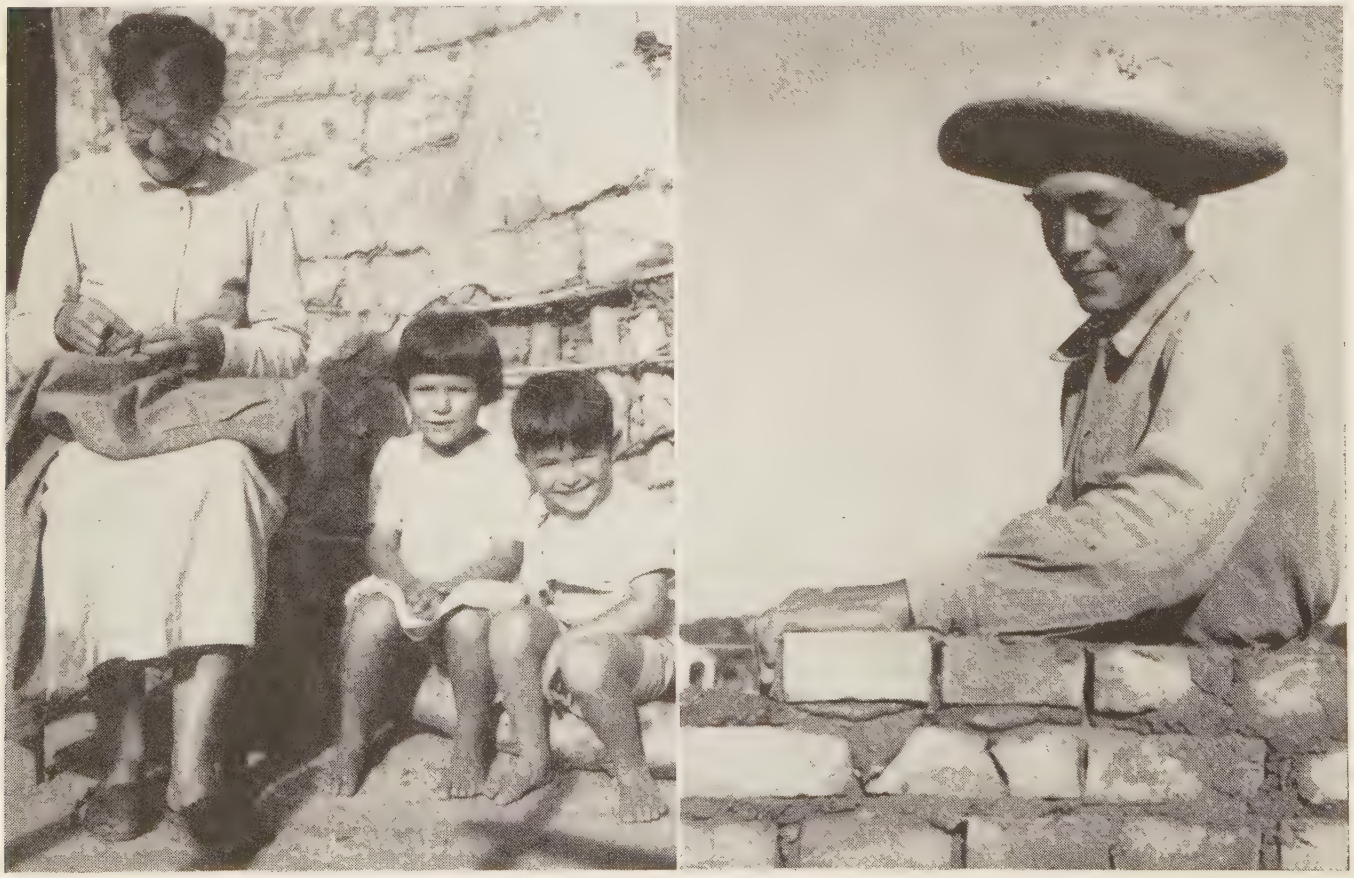
Few can afford to engage in cattle-ranching which is the richest business of the country. The common farmer cannot even buy the beefsteak which is so plentiful there nor purchase a whole bottle of milk, which costs about the same as two pounds of steak. (Because scientific care is almost unknown, cows in Paraguay are milked only once a day and seldom give over a quart of milk.)

The farmer and his family subsist mostly on *mandioca,* a root much like our Irish potato. The mother buys at least twenty pounds a day, boils it with little seasoning and brings it out at every meal to supplement whatever beans or meat she can offer first for variety. At night, what *mandioca* the family has left is fed to the pigs and chickens just outside the door.

The farmhouse is made of mud with a thatched roof. The oven is outdoors and all cooking is done over charcoal *(carbon).* There may be a *lapacho* tree in the courtyard, brilliant with yellow flowers, or a banana tree or orchids. Less colorful are the women's dresses, since exposure to the hot sun and constant laundering on rocks soon changes any original tint to white. The women and the girls wear shawls and almost everybody goes barefoot. It is interesting to see a man, dressed in a business suit for some special occasion, carrying his shoes in his hand until he arrives.

The Paraguayan farmer has a common practice which Mr. Sharp deplores—the immediate raking up and burning of the old crop, which not only deprives the land of rich fertilizer but makes the charred soil less tillable. But the farmer will probably be more quickly converted to the Christian gospel than to the idea of

Seen here are some friends of the Sharps in Coronel Oviedo, Paraguay. Left, Mrs. Monzan, who makes her living as a seamstress, sits outside her home with her grandchildren. Right, Dionicio Cardozo, member of the Disciples church, works as a bricklayer on the new building for the Casa de La Amistad, financed with funds from the Crusade for a Christian World.



A group of kindergarten children in Coronel Oviedo. They were very proud of the uniforms which Betty Sharp designed for their "rhythm band."

departing from this ancient custom.

Of mixed Spanish-Indian descent, most Paraguayans are nominally Roman Catholic. For years they have been bound in a sort of feudal relationship to the dictating church to which, missionaries feel, they give more than they are able and from which they get little in return. The Sharps have constantly had their work, even their very lives, threatened by the opposition of the local priest.

"Of course, our aim is conversion," says Mrs. Sharp, "but there are a great many things in the way." Some are rather disconcerting, as was the incident of the man and his wife who came with their eight children to have the marriage ceremony performed. ("And no matter how many children she has, the woman will not be married in the church without a white wedding dress.") To people who place no stigma on illegitimacy it is difficult to explain why marriage is an essential sacrament in a Christian home.

Allin Sharp, though a novice, has already passed the basic test of a missionary—to put service before self. When he and Betty were finishing their year of Spanish in Colombia, S. A., he fully expected to plunge into the work of vocational agriculture for which he had so long prepared. He was looking forward with pioneer enthusiasm to starting a demonstration farm at his destination, Coronel Oviedo.

But life had other plans. Because of a shortage of personnel, the Sharps were asked to take over the community center in Coronel Oviedo which had opened just two months before.

Life at *"La Casa de La Amistad"* or House of Friendship, left little time for farming. Daily vacation Bible school, preaching and introducing boys to the mysteries of "fut-ball" called for different talents. Betty, with her social work training, fitted in efficiently. She taught kindergarten, English classes, both in the mission and in the town commercial school, and carried on such extra-curricular activities as designing professional-looking uniforms for a very proud "rhythm band."

Mr. Sharp converted any disappointment in the postponement of his chosen career into profitable work. He threw himself into the project of replacing the old warehouse which formed the community center with a good, modern building. Funds were made available by the Crusade for a Christian World and a block of land was donated by the city council itself. This gesture of approval towards the work of the mission Mr. Sharp considers a great triumph, coming as it did against the ban of the priest.

He designed, contracted and supervised all the building himself, in the process learning a great deal of Spanish (or rather Indian dialect) that had not been in the textbooks. When he left he had the satisfaction of seeing the brick and concrete evidence of his four years' work almost ready for a roof.

Next fall the Sharps will return to Paraguay for another five years.

This time Mr. Sharp feels even better prepared to help improve the economic conditions of the Paraguayan farmer and so, in a practical way, lead him to a more abundant life. He likes to dream about his model farm, where boys will learn as student apprentices the best way to grow every native crop. He hopes to get better acquainted with his rural neighbors by visits to their homes. He wants to take elementary techniques of hygiene and sanitation to these people whose nearest town has only one doctor.

But this must still be postponed for a few years, until other young couples can be sent to take over the town work and the community center.

"Then," says Allin, "unless something else comes up that has to be done. . . . " And if it does, one has the feeling that Allin Sharp will do it earnestly and well.

WORLD CALL

This Is Evangelism In Action

By J. EDWARD MOSELEY*

—Wm. D. Hall Photo

Evangelism in India is depicted by a Christian layman who is preaching to non-Christians in a village near Takhatpur. Note the cross on the wall in the background. Miss Anna B. Cowdrey, missionary now retired, may be seen at the left.

ACROSS the years Disciples of Christ have been moved by the same evangelistic passion that was so evident among the early Christians. That same fervor characterizes the cooperative brotherhood as it advances into a second century of service. Yes, from the flaming evangelism of Walter Scott in the last century to modern crusaders, we have been evangelistically inclined. Our growth numerically across the years is an indication of the concern that has been reflected in thousands of our churches, large and small, around the world.

This evangelistic concern has been guided by a Christ-sized map of the world. The motive is the honored Christian one of love of God and love of man. The method used to express this concern is persuasion rather than coercion.

"All our troubles come from the fact that we think there are circumstances in which men can deal with human beings without love, and there are no such circumstances," once wrote Leo Tolstoi. "One may deal with things without love," he continued, "one may cut down trees, make bricks, hammer iron, without love; but one cannot deal with men without it."

Such love, one of the richest of all valued gifts, provides the capacity for seeing the good behind every cynical exterior, for understanding all of the springs and switches that move the human heart.

The Blueprint Emerges

The history of the Disciples contains abundant evidence of indigenous churches in the United States and Canada, as well as in other countries, assuming responsibility for the spiritual welfare of the people among whom their lot is cast. In the pioneering days there were no blueprints of procedure. But as the need for cooperation grew and developed across the years, the blueprint emerged for the brotherhood. We know it today as The United Christian Missionary Society whose concern and program are basically evangelistic. One recent year's results on both foreign and home fields indicates this continuing emphasis.

First, abroad, during 1950 the United Society reported a total of 7,022 baptisms in its foreign mission stations. As a result ten mission fields reported a total of 100,122 members, a gain of 3,241 over the previous year. The Belgian Congo showed the largest number of church members of any one of these fields with 75,973 Christians at the end of the year.

Missionaries Assisted by National Workers

In the mission countries, of course, the evangelistic work of the Disciples is conducted by missionaries with the continual assistance of a large number of native workers. During 1950 there were 2,391 native leaders engaged in brotherhood work on the foreign fields. This included pastors, evangelists, teachers, medical assistants, doctors, and nurses, all carrying the Christian message by word and deed in every way possible.

On foreign fields, too, the same as in the United States and Canada, churches become self-supporting as time goes on. In 1950 there were 281 self-supporting congregations abroad with an additional 399 preaching points also self-supporting. That is a really large number when one considers the difficulties of conducting Christian missions in many lands today.

Second, on the home fields for the comparable period of time, that is, the missionary year of 1949-50, there were 860 additions by transfer of membership and 553 additions by baptism to the approximately fifty congregations of Disciples receiving maintenance appropriations from the United Society. These churches in-

*Mr. Moseley is contributing editor to WORLD CALL.

cluded the Spanish-speaking, the Japanese, French-Acadian, and other home mission congregations all across the United States and Canada.

Maintenance appropriations are granted annually to approximately fifty congregations in both the United States and Canada. These are churches in twenty-six states and six provinces. Careful guidance is given to all of them and assistance is granted only when the local church is doing all it can financially to meet its obligations. The Society's aid is temporary assistance through a difficult period.

Many of these maintenance churches are new congregations which the Society's department of church development and evangelism has assisted in starting and developing. As nearly any of these churches could state, this assistance is significant Christian fellowship on behalf of a concerned brotherhood. Already many of these churches are showing an admirable evangelistic zeal.

Two of the Society's home missions institutions, All Peoples' Christian Church and Community Center in Los Angeles and the Yakima Indian Christian Mission at White Swan, Washington, reached a total of 35,000 persons during that year, with thirty-four additions during the 1950 Easter season alone.

Evangelism Projects Conducted

Also, during the missionary year mentioned, two united projects of evangelism directed by Lyle V. Newman, national director of urban work, resulted in 125 additions according to figures presently available. These projects were in Grand Rapids, Michigan, and New Castle, Indiana. A visitation evangelism project in Lubbock, Texas, conducted by Dr. Theodore R. Leen before he was granted a leave of absence as national director of evangelism because of his recall to the Air Force chaplaincy, resulted in fifty-six additions.

In addition, during the year, the services of John W. Frye, national evangelist of the Society, resulted in 161 additions to churches by baptism and sixty-six otherwise for a total of 227. Mr. Frye aided maintenance churches in receiving forty-four new members, already included in the figures cited for those congregations.

Outreach into New Homes

There were eight home evangelization projects directed in the course of the year by Mrs. Chloe E. Kelly, national field supervisor. In these projects, story hours were conducted in an effort to reach into new homes in a church's community through the enlistment of the interest of children and finally their parents.

These types of service illustrate how the United Society's department of church development and evangelism is primarily related to the evangelistic task on behalf of the brotherhood. Dr. Willard M. Wickizer is executive secretary of the department, a post he has held capably for the last fifteen years.

As has been indicated, the entire staff of this department is devoted to the task of evangelism. This includes Fred W. Michel, national director of church maintenance, and Dale W. Medearis, national director of town and country church. These are in addition

This crowd, overflowing the San Juan, Puerto Rico Church, graphically illustrates the yearning of those people for Christian preaching and teaching. Mission stations for the Disciples reported a total of 7,022 baptisms for the year 1950.
—Photo by S. Santiago from Black Star

Mrs. Chloe E. Kelly, field supervisor for the home evangelization project of The United Christian Missionary Society, holds the attention of children with a story. This is another way in which local churches are enabled to reach into non-church homes of their communities.

to Samuel F. Pugh, new national director of church development and ministerial services, who will join the staff from his Sacramento, California pastorate in the spring.

This department is represented by staff members on many of the committees of the National Council of Churches. Annual appropriations are made in behalf of the Disciples' share for programs and projects of the National Council in evangelism.

Since 1939 the department has had the assistance in evangelistic planning of the home and state missions planning council of Disciples of Christ. This voluntary organization is composed of representatives of the United Society, secretaries of thirty-nine state and provincial missionary societies, and ninety ministers, laymen, and women from local congregations. In addition, there are consultative members who represent colleges, seminaries and national boards of Disciples of Christ. Associate member agencies are Unified Promotion (in the field of stewardship) and the Christian Board of Publication. This group functions democratically in cooperative planning for these mission agencies.

Committee Plans Programs

The Council's standing committee on evangelism has eighteen members. Dr. Travis A. White, minister of the First Church, Lubbock, Texas, is chairman. The committee meets for several days, twice a year, carefully developing plans and programs in evangelism that are projected to the brotherhood from year to year. One of the committee's most widely-known programs is the annual pre-Easter evangelistic emphasis, this year entitled "Jesus Calls Us."

Actual writing of the materials for "Jesus Calls Us" was done by Dr. Clark Buckner, this being his first major contribution as acting national director of evangelism. The attractive printing format was designed by Mrs. W. M. Liverett, departmental associate.

These materials are used widely across the entire brotherhood with local churches adapting them to their situations. In addition they are sent to the missionary evangelists on the foreign fields. The materials provide guidance for both pastors and lay workers in visitation evangelism, membership enlistment and cultivation, and other aspects of the vital pre-Easter emphasis.

For many years it was the policy of the United Society and its predecessor, the American Christian Missionary Society, to employ and sustain evangelists. The policy brought rich dividends to the brotherhood across the years. There are literally hundreds of congregations in nearly every state which owe their existence to the fact that the Society assisted them in their struggling beginnings. Today the policy has been modified under the conviction that churches should be encouraged to do their own evangelizing. The unlimited need for evangelism and the necessarily limited financial resources nationally suggests a reason why visitation evangelism has been accepted so widely and favorably as an effective, modern technique for enlisting others for Christ.

The inherent worth of every human personality thus guides the evangelistic emphasis of the Disciples as conducted by the United Society. Concerned Disciples are happy at past accomplishments of the Society in this area of work, but at the same time quite conscious of world needs and of the continuing obligation to encourage more effective evangelistic outreach at home and abroad.

With many millions of Americans having no relationship to any church, Disciples, along with other Christians, are faced with one of the great opportunities and challenges to extend the Christian witness to all who are not among Christ's followers.

Now indeed is an unparalleled time for all Disciples to be dedicated anew to measuring our lives, our time, our talents and our churches against the standards of Christ. Saying this, however, we recognize that it would be foolish to attempt to disassociate the evangelizing of the United States and Canada from the larger task of evangelizing the uttermost parts of the earth. It is for this that we exist as a brotherhood.

Among Chinese Students in America—

A Growing Christian Movement

By K. C. CHEN

Editorial Note: *Dr. Chen is director of student and specialist programs for the China Institute in America. He studied with Guy Sarvis, Clarence Hamilton and M. Searle Bates in the University of Nanking, China, and secured a doctorate in education from Teachers College, Columbia University. Dr. Chen was for some time professor of education in a private institution in China. His wife, a graduate of Ginling College, has done advanced work in domestic science. Their son, Billy, is in the University of Kentucky. Dr. Chen is a deacon in the Park Avenue Christian Church, New York City.*

IN my recent extensive visits to Chinese Student Centers over the United States I have witnessed the prevailing phenomenon of a hunger for spiritual and religious life among Chinese students in American colleges and universities, especially in these trying days when they have no sense of security and face the dilemma of the future. Many of them seek not only comfort in religion, but also a closer fellowship with God through Jesus Christ. The results of this trend toward a growing Christian movement may affect not only the present life of the students and the church but the social order at some future day in China.

In 1847, three Chinese students arrived in the United States with the Reverend S. M. Brown of the Morrison School in Hongkong, landing in New York after a voyage of ninety-eight days. This was the beginning of a steady flow to America of Chinese youth in search of a Western education.

Mr. Yung Wing, one of the three first comers, became instrumental later in bringing over more than one hundred Chinese students to this country. He returned to China in 1854 after having graduated from Yale and was then able to interest the notable statesmen, Tseng Kwo-fan and Li Hung-chang in an educational mission for Chinese students in the United States. The number of students to be sent abroad was set at one hundred and twenty, and thirty were to go each year. They were between twelve and fifteen years of age and they were allowed fifteen years to complete their education abroad.

First Students in 1872

The first group of thirty students reached the United States in 1872 and ninety more came over during the following three years. They were sent in groups of two and four to live with New England families.

Later other means of support were found for students desirous of an American education and through the years Chinese students here have been aided variously by missionaries, governments, university and college foundations, business firms and by the students' own families.

Many Christian leaders have been trained here and upon their return to their own country they have done much toward the building of modern China and the establishment of the Christian church there.

Dr. and Mrs. Chen, center, have organized and fostered this fellowship of Chinese Christian students in New York City.

Today there are 3,625 Chinese students in American colleges and universities, a larger representation of foreign students than that of any other nation except Canada. The Chinese group also constitutes the largest national group from the Asian continent, the next in line being India with 1,116 students.

These students are spread out over 558 colleges and universities in every state in the Union except Nevada. However, 70% of them are in nine states, New York, California, Illinois, Michigan, Massachusetts, Pennsylvania, Ohio, Washington and Minnesota. Five schools have over one hundred Chinese students registered—New York University, Columbia University, University of California, University of Michigan, University of Illinois.

These students, who range in age from seventeen to sixty-two, with the majority being between twenty and thirty-four, come from all parts of China and Taiwan.

Almost two-thirds of them are doing graduate work in contrast to the students from China during the years 1908 to 1930, most of whom were undergraduates.

Their major fields include among others, the social sciences, engineering and industry, natural sciences, medicine, business, education, government, agriculture and art.

As to their religious affiliations, 23% are Protestants, 8% Catholics, 4% atheists and 60%, due to a lack of pertinent data, unknown. It is safe to assume that probably at least one-third of the Chinese students are non-Christian.

There has long been a certain amount of organization among Christian Chinese students here. The Chinese Student Christian Association in North America, recently dissolved, has had a record of forty-two years of honorable service. Today the tendency is to stress not a mechanical organization but a living fellowship of Christians united in a common task.

The Chinese Christian Fellowship in Greater New York is an example of this trend. Last year a student of Teachers College of Columbia University and another from Union Theological Seminary met to discuss the religious needs of Chinese students in Greater New York. As a result of that conversation, the Chinese Christian Fellowship was organized to meet for devotions twice a month at various homes. This group set as its primary goal the deepening of spiritual life and the search for God through Jesus Christ. At the meetings the devotions are led sometimes by a member of the group or sometimes by a prominent Christian guest like R. M. Cross, E. H. Hume, Lyman Hoover, Searle Bates, Eugene Barnett and others.

Workers in Greater New York

This group has been sharply aware of the great opportunity for service among the seven hundred Chinese students in Greater New York and they felt a definite need for a full-time Christian worker. This problem was frequently discussed and prayed over and in the fall of 1951 Reverend and Mrs. Gardner Tewksberry started to work among Chinese students in Greater New York.

Other such associations have been formed over the country and while no strong organization has taken place still these groups quite definitely indicate a trend which may be defined as a Christian movement.

Even though the movement is young, its significance cannot be overlooked in view of these several thousand potential workers for the Christian church and the Christian social order in China.

The propagation of Christianity in China needs native leaders because the adaptation of Christianity to Chinese culture is essential. Nestorianism died out for the very reason that it did not come to terms with Chinese culture, while Buddhism, though introduced from India and in many ways out of harmony with old Chinese culture, became a vital religion in China because it had a large number of highly talented and spiritually devoted Chinese monks.

Finally, however, though these Chinese students have banded together to increase their Christian faith, they realize that such faith does not grow in segregation. This unfolding movement has set as one of its aims the encouragement of Chinese Christians to participate in the church activities of the local communities. And it is hoped that this Christian movement among Chinese students in the United States can count on the brotherly love of the world-wide Christian fellowship.

DURING the summers of 1949 and 1950 Justice William O. Douglas of the United States Supreme Court traveled through Persia, Iraq, Palestine, Greece and Turkey, with an excursion into India, visiting with the people and making notes of his impressions. The result is one of the best books of the season, *Strange Lands and Friendly People.* The Justice is a good writer and has remarkable insight into the lives of the millions living in those far-away lands. He is a man of sympathy and rare human understanding.

Out of his travels the Justice sees a clear duty for America. He wants us to shun all imperialism and yet not make the mistake of adopting a purely negative attitude of anti-communism. He would have us follow a policy of true liberalism, helping the people with teachers, doctors, agricultural science and land reform which he considers basic to all other reforms. He points out opportunities for us to set up some models of a democratic society in various parts of Asia which would be most eloquent as to the true intent of our people. Those who are starving have little sense of political ideology such as communism or democracy, but they do have a strong sense of basic human rights as spelled out in opportunities for their young to achieve a better life.

THE Superstitions of the Irreligious by George Hedley turns the tables on those who in their intellectual arrogance are always talking about the mixture of superstition in religion. The author shows that the irreligious are quite addicted to superstition themselves. The lack of knowledge about religion on the part of most of the irreligious leads them to such weird conclusions as that religion lacks a scholarly foundation, or is at odds with reason, or controvenes the facts of nature, or is an escape mechanism, or that religious people have no fun, or that ideals are impractical. These and other themes are discussed with wit and brevity. The only problem with such writing is that the irreligious rarely read such material as this book presents.

BISHOP Fred P. Corson of the Methodist church in *Your Church and You* writes a series of thirty-four short essays designed to introduce new church members, and in fact all uninformed church members, to the facts of the church. Each theme is treated sketchily but is so phrased as to intrigue the thought of the student to follow through on the church, its beginnings, history, beliefs, achievements, tasks and its future. The services of the church to the home, to youth, to womankind are introduced to the reader. There are essays on the ministry and its work, on Christian decision and church membership. These essays are good for general reading, classroom discussion, or to be used as themes for devotional programs.

JAMES Gordon Gilkey, famous Congregational pastor, specializes on sermons in the self-help category. He is a preacher with a psychological bent. *Here is Help For You* is the latest of his many volumes. He treats such themes as maintaining self-confidence, living under pressure, keeping a marriage happy, growing

(*Continued on page* 42)

Europe's Chief Breeder Of Communism

Princeton's John A. Mackay Discusses Religion in Spain Before Annual Meeting of Friends of World Council

—RNS Photo

Dr. Mackay, who visited Portugal and Spain in 1951, is seen in a press conference in Lisbon. The Princeton educator speaks Spanish easily and fluently.

THE present fascist regime (in Spain) with its doctrine of a pure unified nationality, undisturbed by political dissent and untainted by religious heresy, constitutes a sadistic theocracy. *It is also Europe's chief breeder of communism.*"

These words are from an address by John A. Mackay at the 1951 annual meeting of the Friends of the World Council of Churches. Few men know the situation in Spain and the Spanish-speaking world better than Dr. Mackay, president of Princeton Theological Seminary and chairman of the International Missionary Council. He has been close to the situation in Spain since 1915, when he studied in Madrid. He was there again last year. He also served for a number of years as a missionary in Latin America and is a fluent speaker in Spanish. Dr. Mackay has lectured widely in scholarly circles of South America.

Speaking of "Franco's Spain," Dr. Mackay characterized the present regime as "the contemporary ghost of a traditional unity in which the life of the state and a particular religion were inextricably bound together."

"In the sixteenth century," he admitted, "this tradition had a sort of dignity and splendor. The theory was that all that was best in life was vested in the church, and the state pledged itself to support the church. No deviation was allowed from this allegiance."

"Today's situation," he continued, "is a ghastly and ghostly reminder of yesterday's grandeur. It is ghastly because it tolerates hunger and kills liberty. There is no liberty for thought or culture—for workmen, intellectuals or peasants. Liberty in Spain is dead."

"In a moment of crisis," Dr. Mackay said, "the Spanish people will not support General Franco. The Spanish Republic fell because the democracies betrayed it. It was not Communist, but came into being as a result of a real democratic process. It would have been able to handle the Communists and extremists in its own ranks if only it had received the support and supplies to which it was entitled by international law."

"The Protestant group in Spain is a vigorous minority condemned to the ghetto. They may worship in buildings which they possessed before 'the glorious movement,' as the present regime calls the new order in Spain. But no external sign can mark a Protestant place of worship. No publicity can be given to the services; no literature can be published by the congregation. No religious gatherings, however small, can take place in private homes. No authorization can be obtained for the organization or the establishment of new places of worship. Protestants can have no recreational clubs for youth. They can conduct no parochial schools for their own children. They cannot become officers in the army, because every officer is obliged to accept the Catholic faith. For like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection."

"When any person, man or woman, who was baptized a Catholic becomes a Protestant, he or she finds it practically impossible to be married civilly by a judge. There are regions in the country where it is impossible for Protestant families to have any religious service at the grave when they bury the dead."

The Evangelical or Protestant movement, Dr. Mackay said, has become more active in the last fifteen years. The Protestant community feels that it belongs to tomorrow and that it is the bearer of the true Spanish tradition of completely-Christ-centered life and thought.

"The rank and file of the Spanish people," Dr. Mackay concluded, "admire the Protestants. They regard them as the only people who have been able to maintain their corporate unity and integrity under a regime which is the most hated in Spanish history."

Needed in Jamaica—

A Gospel Which Satisfies the Whole Life of Man

By GLADYS M. HARRISON

Editorial Note: *Miss Harrison (above) is a Jamaican who came to the United States to study and has her master's degree in education from Columbia University. She is on a three-year term as a missionary to her own people under a grant from the Crusade for a Christian World.*

ANY survey of the Jamaican scene today will reveal the fact that there is a tremendous gap between the ideals of Jesus and Jamaican society in its present form. For example, in a land where prosperity is possible, there is the mockery of destitution and enforced idleness. Though it is evident that there is potential wealth in the abundance of natural and human resources, most of the communities in which Disciples of Christ churches are located appear to be caught in the vicious circle of poverty, ignorance and helplessness.

The need for research and experimentation in the field of Christian home and family life is also apparent. Coupled with this is the indication that some provision for better health and leisure-time activities is needed in every area.

To design an educational program which will aid in filling these needs, while helping to undergird the work being done by the nine pastors and three missionaries in thirty-three widely scattered churches over the island, is a stimulating task.

Let us pay a short visit to two areas where work of the Disciples of Christ is located and get a glimpse of the church in action.

On Foot to a Mountain Church

On this first visit it will be necessary to leave the car at the mountain-gap and to travel on foot or on horseback over the mountain trail to the church which stands high up in the blue-green hills of an eastern parish. Difficulty of access has often made it a pastorless church. The nearest Disciple parsonage is approximately fifteen miles away.

Three generations ago, a virile congregation worshiped in the small chapel, the building stones of which were hewn by slave labor more than a century before. In many places of leadership on the island, men and women who were once members of this church group may be found. But last year this building which was once the spiritual home of a flourishing congregation was far gone in the process of decay. The daylight had long ceased to enter the eastern door, the rain poured through the broken windows, the floor was hazardous.

Everywhere in the community the forces of nature continue to operate as they have done in the past. The restless earth is slipping into the sea as it yields to the force of uncontrolled erosion. Everywhere, too, is plain the erosion of sin and ignorance in the human soul.

Six months ago work was begun to bring these people hope. It was necessary to travel on foot over the steep hillsides in order to make visits to the homes.

We talked with old church members who deplored the unchristian attitudes which had crept into the community during the pastorless days. Their concern was for the youth of the area. There were men and women who were experiencing difficulty in relating

Veronica White, with others in the congregation at the Craigmill Christian Church, Portland, Jamaica, attends a service.

—Photo by Carroll Seghers II from Black Star

Long years of hard living have marked the faces of Jane Richards and Elsada Morris, also members of the Craigmill Church. The broad-brimmed hats which they are wearing are hand-woven of jipijapa straw.

—Photo by Carroll Seghers II from Black Star

the principles of Christ to their own lives. Men and women for whom the church had lost its appeal were met with occasionally.

It was a long day's work and the sun had slipped behind the blue-green hills when the night's lodging was reached. Next morning there were no empty seats in the sanctuary. Three young men responded to the call to dedicate their lives to God.

It was an enthusiastic group of young people that gathered next evening to look at their world, to analyze its weaknesses and to make an attempt to think their way through to a Christian social order. Through the Christian Youth Fellowship program an approach was made to the problems which are peculiar to the youth of the area.

Now experiences in which young people worship, play, study and serve together are provided. Some attempt at teaching self-help through handicrafts is made. A project in pineapple growing and jipijapa hat making is to be launched as soon as funds are available. Canning of the guavas and other fruits that go to waste yearly is receiving attention.

The Sunday school, too, is revived. It has no trained teachers, but guidance is given to those youths who volunteer for service in the Sunday school classes.

Need for Economic Reconstruction

The great challenge to Christianity in the area is the solving of the problem of economic reconstruction. Only a gospel which satisfies the whole life of man will be the answer to these peoples' needs.

Over the asphalted coastal road we can speed to another area in which the Disciples operate. The churches in this district are pastorless as well. Any pastor who serves in the area must do so at great personal sacrifice.

There are people everywhere but not many attend the churches. A survey on the attitude of the residents towards the church ran from a willingness to attend through indifference, apathy and non-participation as a result of poverty and numerous social ills.

By a system of random selection, ninety-two persons were interviewed. Four proved to be church members in good standing. Information relative to the remaining eighty-eight revealed the true condition of the church, depleted by poverty and her kinsmen, illegitimacy and concubinage. Poverty of purse is matched by poverty of ideas.

With a belief in the potency of personal contact we went from door to door utilizing every opportunity to evangelize.

The Gospel Message Appeals

The pulpit was often beside a stone heap where women hammer the hard stones into metal fit to surface the steep roads. Sometimes we talked with a worker as he paused in his garden plot. A brief discussion on the seasons, the crops, the problems of distribution and marketing and then, when the hearer seemed ready, the discussion was turned to the goodness of one who came to give the abundant life. A friendly parting word often brought the promise that the hearer would look in at the church. Desirable results have followed. The simple gospel message never fails to appeal.

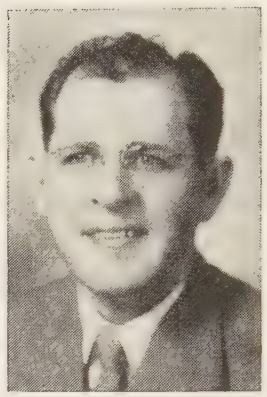
A group of young people may be seen every Thursday evening at the little church beside the road. They are learning the things of the spirit the C. Y. F. way. They are taught simple sewing, decorative stitchery and rug-making. Three of these young people were baptized not long ago.

If the Disciple churches in Jamaica are to survive they must meet the challenge of the hour in situations such as these. There can be no idle moments while on this great adventure; the race is between Christian education and catastrophe.

George Holwager Wins Award

Takes First With "World Call Comes Calling"

J. Clyde Wheeler and J. W. McKinney Also Gain Recognition
Launching Drive to Put World Call in Every Church Home



Mr. Holwager

GEORGE H. Holwager, pastor of First Christian Church, Rockwood, Tennessee, has been awarded first prize of $50 in books in the contest "For Ministers Only" which was conducted by WORLD CALL between September 1 and November 30, 1951.

Mr. Holwager's winning statement, "World Call Comes Calling," appears in full in the box on the following page.

The major purpose of the contest was to launch a drive in every church to make EVERY HOME A WORLD CALL HOME. Mr. Holwager's statement is that of a pastor concerned that his congregation may be people of vision. Therefore, he is eager that WORLD CALL might go into every home in his church.

Second and third awards went to J. Clyde Wheeler, pastor of the Crown Heights Christian Church of Oklahoma City, Oklahoma, and to J. W. McKinney, pastor of First Christian Church, Perryton, Texas. Mr. Wheeler will receive $25 in books. The award to Mr. McKinney is for $10 in books. All books are of the prize winner's own choosing.

Mr. Holwager's statement pictures our church families as living in snug little valleys of self interest and content. Into these valleys, he writes, "WORLD CALL comes like a shaft of sunlight . . . comes calling, calling with voices out of the near and far, calling gently but persistently, month after month, year after year." And the valley—no longer land-locked—becomes "part and parcel of God's 'whole round earth.'"

Mr. Wheeler's statement is phrased clearly and concisely in one-two-threes. First, he wants the *world* to call in every home of his church; second, he wants the world's *cause* in every home; and third, he wants to *be a better minister* and believes this is possible with informed church members who read WORLD CALL.

At the right is J. Clyde Wheeler of Oklahoma City whose statement won second honors in the World-Call - in - Every - Home contest. At the left is J. W. McKinney of Perryton, Texas. His statement won third honors.

Mr. Wheeler wants WORLD CALL in every Crown Heights home. We hope his people help him get his wish.

The emphasis of Mr. McKinney's statement is on world-mindedness. He begins with the assertion that "true Christians are world Christians." He thinks WORLD CALL can help his own people to become *"knowing, reading, informed world Christians."* Discerningly, he points out too that "the greater the appreciation of a congregation of its world task, the greater will be its appreciation of the local task." And since this makes for "moral balance, Christian poise and spiritual perception," he wants WORLD CALL in every home of his church.

Every minister of the Disciples of Christ was invited to participate in the "For Ministers Only" contest and launch the drive in his own church to make EVERY HOME A WORLD CALL HOME. Statements of not more than 300 words were submitted on plain paper, with the author's name on another sheet of paper. The statements and names were numbered and then the statements *without* the names were submitted to three judges who had no connection with WORLD CALL.

In addition to the three awards announced above, an "Honorable Mention" roll of ten was reported by the judges. It is as follows:

Harry E. Curl, Christian Church, Dighton, Kansas.

Marvin L. Layman, First Christian Church, Lamesa, Texas.

Rodney D. Glasscock, First Christian Church, Stafford, Kansas.

Holly Ray Jarvis, United Protestant Church, Richland, Washington.

Earle Barclay, First Christian Church, Benton, Illinois.

Albert O. Keen, Bethany Memorial Church of Christ, Bethany, West Virginia.

Eugene Brink, First Christian Church, Alexandria, Louisiana.

Claude R. McDonald, Pfafftown Christian Church, Pfafftown, North Carolina.

La Verne Morris, Davis Street Christian Church, Ottumwa, Iowa.

Frank E. Wodell, Ordway Christian Church, Ordway, Colorado.

Mrs. Evylin Gribble, National World Call Secretary,

says that there are many churches, large and small, that are within hailing distance of the goal of EVERY HOME A WORLD CALL HOME.

Among the smaller congregations is the new Gateway Stoner Christian Church of Los Angeles. This church reports that of twenty-six church homes there are twenty-four to which WORLD CALL makes its regular monthly visits. Of course, the membership of this growing congregation probably includes a larger number of families by now; but even so, we should not be surprised to learn at any time that Gateway Stoner has reported EVERY HOME A WORLD CALL HOME.

Mrs. Gribble says that, with few exceptions, the churches with good WORLD CALL subscription records are churches in which two key people are concerned and keep doing something about it. One is the minister and the other is the local World Call Secretary.

Experiment in Iowa

For instance, here is a story of something that really happened which we quote from Mrs. Gribble's "Here and There . . . With World Call" column in our January issue:

"Mrs. Frank Hoxie, World Call Secretary of Leon, Iowa, writes of the interesting way in which she put an EVERY HOME plan to work in her church. Dr. Wm. L. Reese, professor of Drake University, has served the church in Leon since the resignation of the minister in September. When Mrs. Hoxie told him of the plans listed in the ministers' contest folder to make EVERY HOME A WORLD CALL HOME, he suggested that she take them before the church board at its next meeting.

"After being assured by the chairman of the board that she would be welcome, Mrs. Hoxie selected articles from the latest issue of WORLD CALL which she felt would be of especial interest to men. She then called each one and asked that he read one of the articles and make some comment on it at the board meeting.

"The night the board met, Mrs. Hoxie was on hand and presented the EVERY HOME plans briefly but concisely. When she asked if any of those present would like to say anything about WORLD CALL, one of the men responded immediately and told of an article that had impressed him deeply. He said, "Every man in the church should read it." Others commented on the articles they had read, and soon a discussion of WORLD CALL as a "man's magazine" ensued. They then voted that the church would pay fifty cents of the club subscription price for every family in the church, with the family paying the balance."

This incident is cited as an example of what can be done when just one or two people *see* and then *help others to see* the possibilities for their own church in making EVERY HOME A WORLD CALL HOME.

Experiment in Texas

One of the most effective and best loved ministers of the Disciples of Christ is Dr. L. D. Anderson, for many years pastor of First Christian Church, Fort Worth, Texas. It is no accident that this church leads the brotherhood with 432 subscribers to WORLD CALL. Neither was it by accident that First Church, on December 16, 1951, received the largest offering ever contributed by its church school for missions and benevolences—an offering of $7,185.79.

Dr. Anderson puts these two records together. He says that WORLD CALL makes world Christians. We quote here from a statement he made recently:

"Twelve years ago we adopted the plan for sending WORLD CALL to every church home in our membership in which members pledge a total of at least twenty-five cents a week for missionary, educational and benevolent work of the brotherhood. . . . Consistently over this period the number of WORLD CALL subscriptions and the total amount pledged for missions, education and benevolences through brotherhood agencies have grown. The number of subscriptions has increased 300 per cent, and the amount given has increased more than 300 per cent, or an average of more than twenty-five per cent a year. Moreover, the growth has been stable. These results are convincing evidence of the practicability of the plan."

Many churches will be observing World Call Week in the next month or so. Many of these will use this period for taking specific steps in the effort to make EVERY HOME A WORLD CALL HOME.

Some churches will use one plan and others will follow quite different procedures. The WORLD CALL office will gladly pass on to ministers, secretaries and others simple suggestions as to plans tried and proved in other churches, together with suggestions as to how to work the plan selected.

WORLD CALL invites correspondence from the churches as to the progress they are making. Which will be the first churches to report reaching their goals? Will they be large churches or small? Will they come from Texas with its nine churches already reporting more than 100 subscriptions? Or from California with eight such churches? Or will churches from other states be first to report EVERY HOME A WORLD CALL HOME?

Reports from the churches will be received with real appreciation. They should be addressed to Mrs. Evylin Gribble, National World Call Secretary, 222 S. Downey Avenue, Indianapolis 7, Indiana.

World Call Comes Calling

THE rain falls slowly as if wrung unwillingly from clouds too tired to lift above the mountain wall to the west and north. Our little valley is locked in a sea of mist and cloud-filled mountain passes. Lights twinkle softly through the silver haze from homes where church families are snug, safe and quite content. The world beyond our valley is far, far away.

There are many snug valleys of spiritual self-content. The gray clouds of an easy piety have lowered the vision of many church homes and the mountains of self interest have blocked out the highways of world concern.

Into these snug valleys WORLD CALL comes like a shaft of sunlight. It comes calling, calling with voices out of the near and far, calling gently but persistently, month after month, year after year. Through its pages the vision of my people is lifted across the low peaks of self to the taller peaks of God. It brings a host of callers through its pictures and printed columns into the homes of my people, callers they come to know as friends and fellow seekers for the King's Highway.

WORLD CALL joins the homes of my people with homes in other valleys, other towns and other nations and the glow of fellowship twinkles from continent to continent. In this fellowship my people grow spiritually adventurous, for they learn that beyond every mountain pass there are those who seek to know and follow, as they seek to know and follow, the King of mountain, sky and sea. And suddenly our valley is no longer cloud-locked. It is part and parcel of God's "whole, round earth."

—NCC Photo

Because of help received in the way of food and clothing, aged refugees now feel more sure that somebody cares for them still.

—NCC P

Straw huts, scant protection against the biting winds of win provide the only habitation for many refugees in war-torn Ko

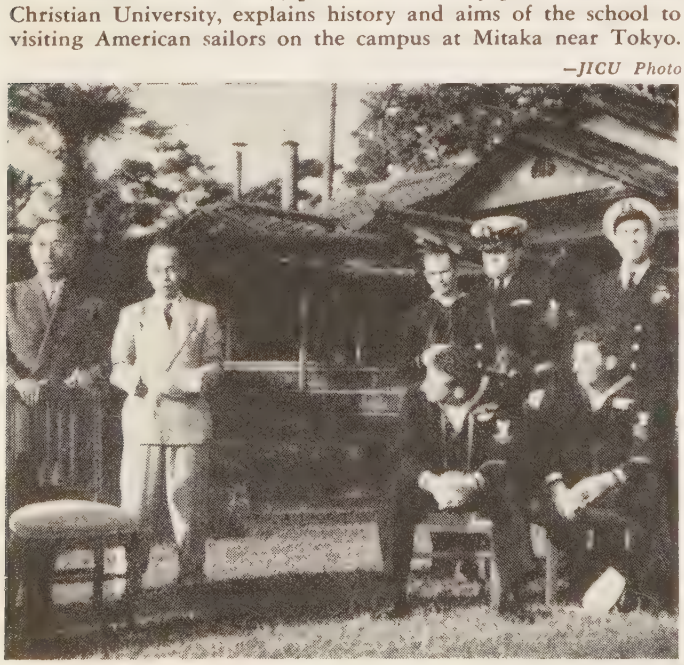
Sharing in a

THE 1952 Week of Compassion will be observed on February 17-24. The theme is "If you care, you will share!" Funds received will be used to aid Christian relief and reconstruction in Europe, the Middle East, and Asia. The goal of the Disciples of Christ is $500,000. No church will receive credit on goals of A Crusade for a Christian World for 1952 Week of Compassion gifts.

Pictures on these pages depict the continuing needs of refugees. Millions of them are still without homes

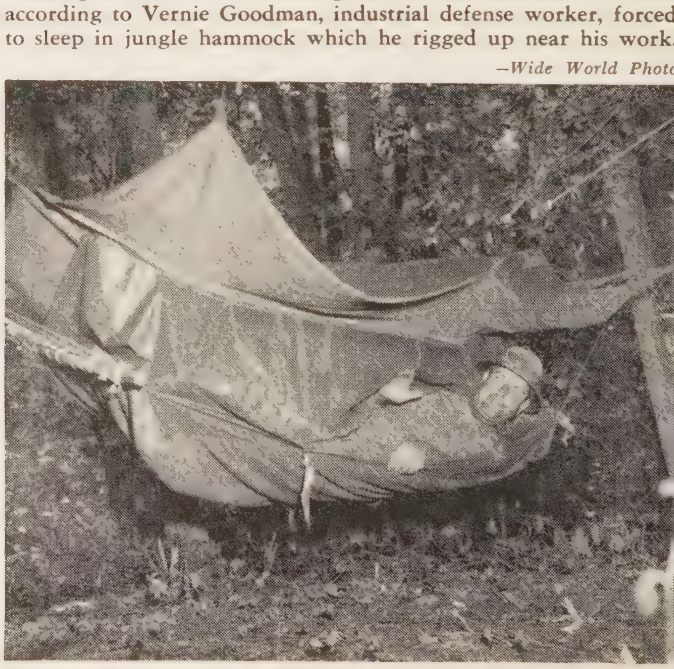
Dr. Hachiro Yuasa (left), president of the Japan International Christian University, explains history and aims of the school to visiting American sailors on the campus at Mitaka near Tokyo.

—JICU Photo



Housing near the new H-Bomb plant in South Carolina is critical according to Vernie Goodman, industrial defense worker, forced to sleep in jungle hammock which he rigged up near his work.

—Wide World Photo



—*WCC Photo*

East Zone German children climb into a "Gospel Wagon" to study Christianity. The unit is mobile, serving many different groups.

—*WSCF Photo*

A commission of the World's Student Christian Federation studies the Christian concern for politics. Here an Indian, vice-chairman of the Federation, addresses the commission.

Week of Compassion
February 17-24

Needy World

and without hope; they are your brothers knocking at your door. Aid of the Disciples of Christ is extended through the World Council of Churches and the Central Department of Church World Service of the National Council of Churches.

Also presented by photos are phases of work conducted for Disciples by ecumenical agencies, such as the American Bible Society, the new Japan International Christian University, the World's Student Christian Federation, the World's Alliance of the Y. M. C. A.'s, and the International Missionary Council. These and the ecumenical scholarship program will receive allocations from Week of Compassion gifts.

The spiritual ministry of the Disciples of Christ to chaplains, men and women of the armed forces, and industrial defense workers will also share in Week of Compassion funds.

Hans Werner Linden (second from left), German ecumenical scholar enrolled in the Drake University Bible College last year, shakes hands with another student. Dean McCaw stands at right.

—*Drake U. Photo*

Three young Latin Americans carry their Bibles, which have been provided for them by the American Bible Society, to Sunday school.

—*ABS Photo*

—WCC Photo

Peter and his mother, Mrs. Barbulovic, inspect the swans in a park in Adelaide.

Refugee Family Is United

When the World Council of Churches Clears the Way for a Gallant Little Boy in Germany to Join His Mother in Far-Away Australia.

By JAMES A. RYBERG*

THE heart of little John Peter Erdmann's mother is filled with joy again because her tousle-haired son, aged four, plays happily today in their new Australian home, three and a half years after she placed him in a church orphanage in Germany.

Realizing she would be unable to support her infant son born in a refugee camp in 1947, the widowed German mother had placed her seven-week-old baby under the loving care of Sister Sophia, a grey-haired Lutheran deaconess with a perpetual smile.

The mother emigrated to Australia in 1948, taking with her a blurred snapshot of Peter at four months, made during a Sunday afternoon visit to the Gottschalk-Weddingheim, near Bielefeld. Before leaving she sought out Sister Sophia, promising to send for her son as soon as she could save enough money to pay for Peter's travel to Australia, ten thousand miles away.

Shortly after her arrival in the new country, the mother married a Yugoslav technician, also a refugee. Late in 1950 Mrs. Barbulovic and her husband appeared in the Adelaide office of the Australian Red Cross, clutching an envelope filled with money and asking the society's help to bring little Peter from Germany.

It seemed easy enough to purchase a steamer ticket for the small boy; but complications set in when it was learned that he would have to be escorted by a responsible adult who would both bring him to Venice, Italy, to board a ship, and remain with him on the long six-week voyage to Melbourne.

THROUGH correspondence, a number of official agencies were approached, but always the same unhopeful answer was returned: governments have no special funds with which to transport small refugee boys to Italy.

Harold Dye, a British army chaplain in Germany, heard about the case and went to see his friend, David Paterson-Morgan, Welsh Anglican layman in charge of the refugee services of the World Council of Churches at Bad Salzuflen, Germany.

Perhaps with "more faith than good judgment," Mr. Paterson-Morgan agreed to help. Soon copies of two and a half years' correspondence regarding little Peter were in his hands, forwarded from Miss E. M. Martin of the Red Cross office in Adelaide, Mrs. Barbulovic's intermediary with Europe.

More letters were written; soon a message arrived in Bad Salzuflen announcing that the Australian Council for the World Council of Churches had stepped into the picture. Peter's mother, the letter said, had deposited 10 Sterling ($28.00) to pay for her son's rail transportation from Germany to Venice.

BY June Mr. Paterson-Morgan had completed arrangements with the Australian Military Mission in Germany to have little Peter's landing and entry permits prepared. A WCC refugee welfare worker, Miss Dorothy M. Pye, was appointed to escort the little boy to Venice. From there he would be accompanied to his destination by Mrs. J. P. Hawdio, a German refugee woman bound for Australia.

Miss Pye, a veteran London child-welfare worker who had spent two and a half years in Germany with the British churches' team for "Christian Reconstruction in Europe," drove to the church orphanage with Mr. Paterson-Morgan to meet Peter and to make final arrangements for his departure.

The deaconesses had wisely and lovingly prepared the lad for the new events which were to take place in his young life, and he immediately accepted Miss Pye as the new "aunt" who was to take him "on the train to catch the ship to go and see Mother."

On July 29 Miss Pye and Peter boarded an international train to Venice in near-by Cologne, carrying with them a special box-lunch prepared by the deaconesses because there was no dining car attached to the express.

The two travelers had a compartment to themselves, which, as Miss Pye reported later, "made it considerably easier to look after this small eel of a boy and so to regulate the flow of sweets and chocolate which interested fellow-passengers wanted to give him."

FROM the train's window a whole new world of excitement unfolded before Peter's widened eyes. In one Bavarian station a little German band had blared forth with enormous enthusiasm, and the little boy "um-pah'd" like the tuba player for many hours later. Farther along the line a track-side carnival was a village of miracles for the four-year-old.

Nightfall came. The train plunged onward through a series of Alpine tunnels. Peter jabbered incessantly, stopping only to imitate the shrieks of the locomotive. Later,

—WCC Photo

Little Peter in the arms of Sister Sophia, the German Lutheran deaconess in charge of his care for four years until WCC aid enabled him to rejoin his refugee mother in far-off Adelaide, Australia.

*Mr. Ryberg is Publicity Secretary for the Department of Interchurch Aid and Service to Refugees, Geneva, Switzerland, headquarters of the World Council of Churches.

more excitement, meeting Austrian and Italian customs inspectors.

Stepping from the train into a Venice swooning with summer heat, Miss Pye, Peter and Mrs. Hawdio (who had joined them at Munich) made their way to the travel office which had arranged for the small boy's steamer passage to Australia.

The office, Miss Pye reported later, "was a bedlam of hot, tired, irritable people, all wanting something they hadn't got—a different berth, or a blue label, or a refund. And, as is customary in Italy, arms were gesticulating, voices were high, and each counter was a scene of word-battles."

Edging her way to the counter, Miss Pye announced that she had brought John Peter Erdmann for his ticket. "Almost immediately," Miss Pye continued, "the gesticulation and shrill voices stopped, and a seraphic smile wreathed the face of the Lord High Official behind the counter.

"In a crooning voice, with a trace of disbelief, he said, 'What? No! John Peter Erdmann? You have brought him? He is really here? Let me . . . but just let me see him! Ah! If you knew the work we have had for that one little boy, and the World Council of Churches—the trouble they have taken, and the cables! And now I can behold him. Ah, Peter! At all costs, against the entire world, we must get him on board that ship tomorrow!' "

THEN followed several hours during which documents were prepared and signed, a medical examination for Peter, and other details regarding steamer accommodations for the boy and his escort, Mrs. Hawdio. These completed, Miss Pye took Peter to a shop and bought him sandals and a sun hat for the voyage, the only things missing from his wardrobe.

"We saw the SS. *Toscana* sail shortly before midnight (August 1) from fantastic Venice, and though a weight of responsibility slipped away with the ship, I couldn't help a few tears," Miss Pye confessed. "He was such a gallant little boy and so loving, and I prayed hard that he would arrive safely at the end of his journey."

PETER arrived in Melbourne on September 11, 1951, and was taken in a Red Cross auto to meet his mother and step-father in Adelaide. Writing to supply the happy ending to this story, Miss Martin of the Red Cross said:

"Peter's step-father is thrilled to have him, and they seem to be getting along very well. He is a very loving little chap.

"Already Peter can say about eight words in English, and last week said two words in Serbian, his step-father's language. Next week, all being well, he will commence kindergarten and it should not be long before he is talking English fluently.

"Mrs. Barbulovic and Peter send the World Council of Churches their best wishes and grateful thanks for all which was done for them. If Peter were asked, he would say, 'THANKYOUVERYMUCH!' He knows when and where to say it in English, but it sounds very quaint when said like that!"

Commented Mr. Paterson-Morgan: "We wish all our emigration endeavors could have such a happy ending."

Of One Blood . . .

A Message for Race Relations Sunday February 10, 1952*

God . . . hath made of one blood all nations of men . . . For we are his offspring.—Acts 17:26a,28b

FOURSCORE and seven years ago one of our forefathers fell before an assassin's hand. A gaunt, homespun man he was, ridiculed by opponents as a rail splitter and backwoodsman. A common man he was, and we have done well to place his image on our most common coin. He is honored throughout the world today as probably the greatest American.

We honor Abraham Lincoln for his personal greatness, but we have left unfinished his work of emancipation. A revolution in race relations has been taking place in America in the last decade; old fetters are breaking and a new spirit of reconciliation is abroad in the land. But too often still the vague fact of color and the vaguer theories of race overshadow the deeper fact of brotherhood among all men. Emancipated, the Negro is not yet given equal freedom. Welcomed as cheap labor, newly arrived members of minority groups, including Jews, Orientals and Mexicans, are still treated cheaply in many ways. The American Indian, on a continent earlier his own, continues to suffer from exploitation and limited opportunity.

THE whole world watches every denial of human brotherhood. The issue of race has become crucial in a time when men must learn to live as brothers if they are to live at all. In Asia and Africa non-white peoples are breaking old bonds of domination and are struggling toward equal status in the world. On occasion their aspirations are thwarted by newer and subtler forms of tyranny, but they will not be forever denied. The struggle for racial equality is a central aspect of the current conflict among the nations, and tyranny can hardly be defeated in one sphere unless it is rejected in every form, everywhere.

The findings of science and the ideals of democracy agree with the Christian faith in proclaiming the unity and the essential equality of all men. But Christian faith goes deeper and bases its teaching on foundations that can never be shaken. It affirms that men are not only equal under God, but also brothers: "For we are also his offspring." He hath made us all of one blood; we are all kinsmen in the only family that shall endure forever. We are required, therefore, not only to tolerate one another and to deal justly the one with the other; more profoundly, we must actually love each other. Because God our Father loves us all, our love must be without sham. "For God so loved the world that he gave his only begotten Son."

GOD gives life to every man; for all men did Christ die and rise again. Under God every infraction of brotherhood will come to judgment; in Christ men are bound inseparably together.

The faith we profess condemns all racial division and directs our feet toward a new way. The Christian churches have succumbed largely to racial lines. Now we are moving toward unity in race relations and toward integration in a more blessed community. We must hasten: the times are urgent and our imperatives are clear.

Justification is coming for the faith of a tall man—a gaunt man so tall that his image will fall across centuries—a homespun man of the people who believed that the people under God, at last, would find the way to brotherhood.

A time of testing has come for that greater faith which the centuries have not obscured: the assurance that we live and move and have our own true being in God the Father, whose offspring we are and whose redemptive love enables us to treasure all men as brothers.

*From the National Council of Churches of Christ in U. S. A.

A Struggle for Salvation

"Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved."

ONE summer day I watched a man die of cerebral malaria. He was a Brahman. When I first saw him he had a temperature of 102° and was breathing hard and was comatose. They called me again in an hour when they found his temperature at 107°.

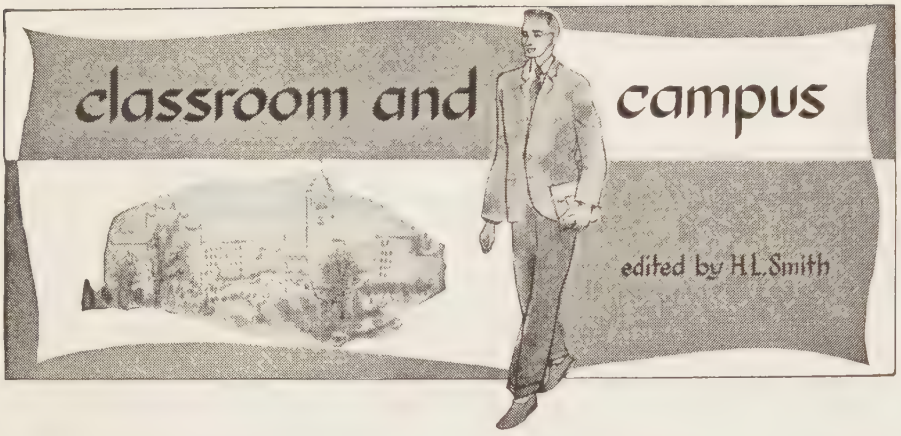
Despite cold sponges and ice to the forehead, his temperature rose to 108° and then to 108.4°. After about half an hour there was a sudden fall in temperature to 100° and his breathing became weaker. Then the weeping and wailing of his family started in earnest.

Shortly before this the son had sent out for a coconut. It had been broken at the family altar and a piece given to each member of the family. When death seemed imminent the final ceremony took place. A shawl was spread on the floor and the man was lifted off his cot and laid on it with his feet to the north toward the Ganges River. A few drops of holy water from the Ganges were poured on his head. A priest from a near-by temple said his prayers while the family watched the patriarch take his last breaths.

They had helped him as much as they could in his struggle for salvation.

—Dr. and Mrs. Donald T. Rice
Damoh, M. P., India

WORLD CALL



Texas Christian University
Fort Worth, Texas

DISCIPLES of Christ students lead all others in numbers enrolled at Texas Christian University during the current academic year. The second largest number comes from the Baptist church, and the third from the Methodist.

The annual Fine Arts Festival, presented December 9-16, was built around the theme "The Romantic Period and Its Artistic Creations." Included in the activities were numerous musical events, a faculty art exhibit, a ballet program, and a romantic drama, "Pelleas and Melisande."

The Mary Couts Burnett Library of the University has contributed ninety-six books to the World Brotherhood to be presented to the Free University of Berlin. The books are modern, up-to-date volumes in various fields of current interest. Some six thousand students attend the Free University, with half of them from the Russian sector.

William Woods College
Fulton, Missouri

Dr. Clifford E. Erickson, dean of the Basic College, Michigan State College, East Lansing, Michigan, was the guest leader at the second annual guidance conference for secondary school counselors co-sponsored by William Woods College and Westminster College in Fulton, December 6 and 7. Guidance counselors, superintendents and principals of secondary schools in Missouri and surrounding areas and other schools from which the colleges enroll students were invited to attend the meeting. The program was planned in cooperation with the State Department of Education.

Christian College of Georgia
Athens, Georgia

On November 14, while in session at the 102nd annual state convention of Christian churches of Georgia, the Christian College of Georgia burned the $40,000 note of indebtedness against its present building which is estimated at a financial value of over $100,000.

By fulfilling this responsibility, C. O. McAfee of Macon, Georgia, is to complete the entire first floor of the Christian College dormitory. This will enable the college to house an additional eighteen young men. The college gives priority in living accommodations to those who are preparing for the Christian ministry, and to members of the Christian church.

With the completion of the first floor of the Christian College, one of the finest buildings of its kind will have been completed in the state university community. It becomes a symbol for the Disciples of Christ's belief in the place and function of religion in higher education, as well as an expression of their faith in the importance of an educated ministry and lay leadership.

Chapman College
Los Angeles, California

On January 1, Willis M. Whitaker assumes his new duties as Director of Church Relations at Chapman College.

A scholarship in memory of Mrs. Edward T. Nesbit has been established at the college and will be available next year for some qualified music student. In the 1890's Mrs. Nesbit was professor of music at Hesperian College in Woodland, California, and later married Mr. Nesbit, pioneer minister in Northern California.

Competitive scholarship examinations for 1952-53 will be given on February 16 to students who wish to enter Chapman College next fall. To enable students from several areas to compete, the examinations will be held in Fresno, San Diego, San Francisco, and Phoenix, Arizona, as well as in Los Angeles.

Eureka College
Eureka, Illinois

At a meeting of the Women's Alumni Group in Chicago on December 8, Mrs. Lois Grosse Binkley, of the class of 1934, was elected president. Julius L. Thorn, assistant to the president of Eureka, spoke to the group as to the future plans of the college.

John Long, president of Southern Christian Institute, Edwards, Mississippi, and a graduate of Eureka, happened to be in Chicago and attended the meeting. He brought brief remarks concerning Southern Christian Institute.

The retiring president is Mrs. Mildred Beck Phillis of Chicago.

The College of the Bible
Lexington, Kentucky

Corey Club members during the fall quarter carried missionary programs to eighteen churches in central Kentucky. The club is made up of College of the Bible, Transylvania, and University of Kentucky students who are preparing for or are especially interested in missions.

The club has eighteen members—fourteen students and four faculty members. Each year one of the club projects is supplying missionary programs for churches

Christian College Conducts Religion in Life Week

Dr. Raymond McCallister, minister of the Webster Groves Christian Church, was guest speaker during Religion in Life Week, December 2-7, at Christian College, Columbia, Mo. He is shown during a discussion period with Norma Abrams, left, of Waco, Texas, chairman of the program. Next to her is Carolyn Buehrle, Jefferson City, Mo., and at right is D'Ann Reed of Sedalia, Mo. The other main speaker for the week was Mrs. Warren Grafton of Country Club Christian Church in Kansas City, Mo.

in the Lexington area. During the first two weeks in December, fourteen services were held in eleven different churches.

The one hundred students enrolled during the fall quarter come from fifty-seven colleges and universities, with thirty-five representing more than one institution. Twenty-seven, the largest number from one college, are from Transylvania, twelve are from Bethany, eleven from Lynchburg, six from Eureka, six from Hiram, five from Chapman, four from Texas Christian, three from Phillips, two from Butler, two from Johnson Bible College, and one each from Cotner, Drury, and Northwest Christian College. Twenty-five states, Canada, and Africa are represented. Ohio has the largest number from any one state.

These students are serving approximately ninety churches as pastors, assistant pastors, or directors of religious education.

Northwest Christian College
Eugene, Oregon

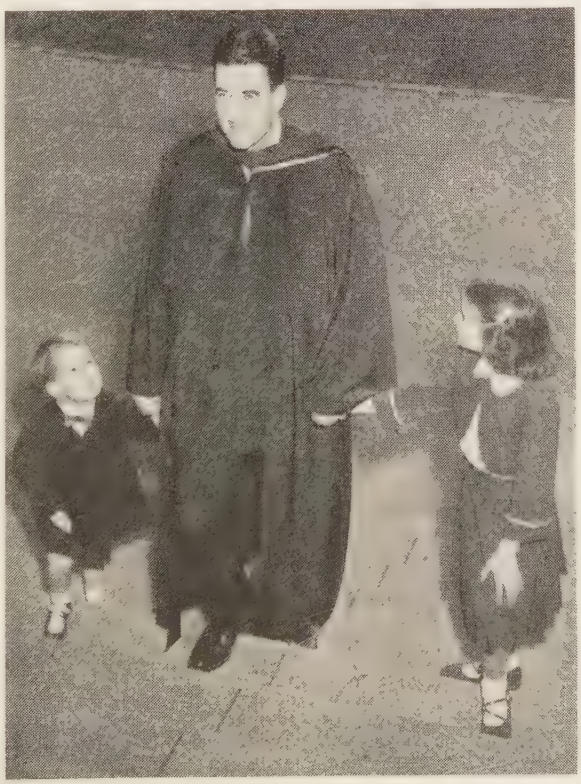
Professor A. C. Watters of the School of Religion, Butler University, brought the Northwest Christian College New Testament Lectures for the current year. The lectures were given in connection with the Oregon Preachers' Parliament which is held annually in January.

Transylvania College
Lexington, Kentucky

President Frank A. Rose was inaugurated on November 30, 1951, as president of the 171-year-old college. At thirty-one, President Rose is believed to be the youngest president of any institution of higher learning in the nation. A capacity crowd taxed the facilities of historic Morrison College in which the chapel is located. Old Morrison is the central building on the campus and was made possible through a bequest secured by Henry Clay.

Dr. Daniel L. Marsh, Chancellor of Boston University, was the principal speaker. The charge was given by Dr. Raymond F. McLain, immediate past-president of Transylvania and now general director of the Commission on Higher Education of the National Council of Churches. President Rose responded with his inaugural address.

Greetings were brought from the community, the University of Kentucky, the Alumni Association, The College of the Bible, the Board of Higher Education of Disciples of Christ, the Association of American Colleges, and the National Council of Churches of Christ. At an alumni banquet that night Dr. Henry G. Harmon, president of Drake University and an alumnus of Transylvania College, gave the principal address.



President Rose ascending the steps of *Old Morrison* administration building on the Transylvania campus, Lexington, Ky., with two of his children, Tony and Susan. He and Mrs. Rose also have a baby son Julian.

Butler University Holds Religious Emphasis Week

Sixteen Butler University organizations participated in Religious Emphasis Week in November with the theme "Religion — Real and Relevant." The program was concluded with an address by Dr. J. Warren Hastings, minister of National City Christian Church, Washington, D. C. Dr. E. Robert Andry, head of the department of religion, was chairman of the committee in charge. Religious leaders of all faiths were present on the campus for addresses and conferences with students, and for sessions in fraternity and sorority houses. The final program was held on Wednesday preceding Thanksgiving Day. Left to right, Robert Kirkman, student chairman of Religious Emphasis Week; Dr. Hastings; and Dr. M. O. Ross, president of Butler University, Indianapolis.

Bethany College
Bethany, West Virginia

Bethany College proudly calls attention to the fact that two men recently appointed to head national boards are graduates of the college.

Dr. A. Dale Fiers has recently assumed the responsibility of president of The United Christian Missionary Society, and Dr. Hollis L. Turley became executive secretary of the Pension Fund on January 1.

One of the activities of the students in the department of religion is the work of the deputation teams composed of students who visit churches within a reasonable distance of the college. These teams are made up of from three to five students who present the appeal of the church to those giving themselves to full-time Christian service, as well as to enlist the interest of general attendance in the college.

Midway Junior College
Midway, Kentucky

A trust fund as a memorial to Miss Stella Shaw whose mother was a student at Midway in the late 1860's, and whose father was trustee from 1914-1917, has been established as a result of the bequest from Miss Shaw to provide a scholarship for any worthy girl of Frankfort or Franklin County, Kentucky, at the Kentucky Female Orphan School of Midway.

Phillips University
Enid, Oklahoma

On November 16, Dr. Eugene S. Briggs, president of Phillips University, was inducted into the Oklahoma State Hall of Fame, Oklahoma City. Dr. Briggs was so honored because of his outstanding achievements in the field of education. The awards were made at a banquet at the Biltmore Hotel, and each one so honored received a scroll presented by Governor Johnston Murray. Music was presented by Phillips University students.

The Higher Education Division of the Office of Education in Washington states that enrollments in colleges and universities dropped 7.8% from last year. Universities reported a loss of 8.6%, and liberal arts colleges 6%. Junior colleges were off 7.8%. Theological seminaries, whose students are at the graduate level, showed an increase of 3.7%.

Serving and Saving India's Women

By ANN MULLIN*

—Photo by W. D. Hall

This mother comes from a non-Christian family. She is learning to read Hindi.

FORTY women evangelists of the Disciples of Christ Mission in India, Bible women and missionaries, bear personal witness among Christians and non-Christians concerning the One who uplifted womanhood. They teach reading and writing by the Laubach method. They demonstrate the cutting and sewing of garments, and teach knitting and other kinds of handwork.

The work among hospital patients, and teachings in homes regarding health, sanitation, childcare and nutrition are considered most worth while. During epidemics they teach the causes, prevention and cure of the diseases. Advice is sought and given on many subjects. And the Bible is taught regularly.

Frequently men and children are in the audiences, and in some cases this is their only contact with Christians. A Brahman overheard a Kotmi Bible Woman teaching. He left his cooking and remarked, "You are telling about Jesus Guru. Certainly I will listen. God has sent his true incarnation to show us the way. We should believe him." In a hill village a man whose two children had died received comfort from the message of the same Christian women.

Lending libraries continue to meet a need because for many people the books are the only source of good material. It is important that the newly literate have access to good books. Someone has said, "If new literates cannot get good literature they will read the bad. Therefore books in which the approach is Christian is of first importance."

Miss Wilhelmina MacDougall, Disciple missionary at Pendra Road, provides a small lending library for the women. The Takhatpur pastor's library is available to other people. The Bible Women of Bilaspur have access to several helpful Hindi magazines, and they distribute copies of *Prakash* and of leaflets.

The Damoh circulating library contains Hindi and Urdu books and magazines which are lent to Christians after prayer meetings and are taken to non-Christians. Bible Women of the Mission realize the importance of reading for personal progress, and they have a number of books and magazines as well as books of the Bible to their credit.

No one can estimate the influence of the more than 3,430 books sold one year in melas, bazaars, villages and cities. They reach people who otherwise would not receive the Message. In 1950, Damoh again led in the sale of books, and Bilaspur was second. Pendra Road led in the sale of Bibles and New Testaments, while Bilaspur was first in the sale of Gospels.

Bible Women Camp in Villages

A real service is rendered India's women when the evangelists camp out in the villages. Miss Ethel Shreve, another Disciple missionary, and co-workers of Takhatpur spent forty days in camps and reached twenty-two villages in 1950. The special aim in this type of work is to teach Christians and inquirers, but work is done among all people. Both men and women evangelists of Mungeli and Fosterpur camped in two places. The Fosterpur women report, "In the mornings we went to villages in teams, and at night we gave messages through *kirtan* and drama. We are sure much good was done."

Mrs. Miriam Terry, missionary at Mungeli, wrote of friendly people in Sulki, of the good sale of books to students, and of children learning to sing and to repeat the Ten Commandments. The feltograph proved attractive.

Miss MacDougall mentioned the enthusiasm of three of the women who were in two camps. "The predominating caste in one place is that to which one of the women belonged before her conversion. The Christians reported that the people welcomed them and listened so well that they did not know what time it was. The three left camp early in the morning and did not return until two or three o'clock to cook lunch." One of these women mentioned giving her personal testimony and then added, "People are asking us to tell more about our Lord Jesus. Are we giving them food for their souls from our own experience, or do we try to satisfy them with the experience of others?"

Occasionally the Bilaspur women had part in the night camp programs which centered around moving pictures, film strips, and the flannelgraph.

Twenty-five women converts during the year were the result of service rendered. In addition, doubtless dozens became secret followers of the Master. Many fine influences of the Christians become a part of the lives of non-Christians.

Homes Are Visited

Invitations come from many women to visit in their homes. These opportunities come in various ways. A rather unusual one is reported by a Bilaspur Bible Woman:

"A Christian health nurse who lives in the bazaar took us to a new home. The women were friendly. The house is large and well furnished, and a number of Hindu religious pictures are on the walls. One is of Krishna as a child and which I had not seen before. I inquired about it.

"Several children live in this home; I told the women that we go into homes with a message from the Christian religion to help people live better lives and to help them teach their children the right things. Parents have a great responsibility to set a good example. I told them that Christian mothers teach their children about Jesus who is an example for all, and that he is the reason for our coming. I do not usually inquire about pictures in homes, but this seemed to be an opportunity I should not miss."

We cannot estimate the influence of the thirty-five thousand visits made in homes during the year.

Area Reports for 1950

All-day work in villages of the Pendra Road and Damoh areas continued, with the Damoh women working in forty-one different villages.

Special meetings were held in homes. The Takhatpur women used the flannelgraph to teach the necessity of vaccination. A Mungeli Hindu invited the missionary and co-workers to have a meeting in her home. Neighbors were present; two weeks later they went to the church service with the non-Christian.

Bilaspur and Pendra Road had the largest number of non-Christian readers. Miss Edith Clare Walden, missionary at Bilaspur, reported great interest among young purdah women in learning Hindi, and of invitations received to visit homes because of this interest. Now some readers are able to read the Bible. The Damoh Book Shop has many adult literacy books for sale, and the lending library also makes them available.

The Pendra Road women evangelists regularly visited Christian and non-Christian patients in the Tuberculosis Sanatorium. In Hatta and Damoh the special

*Miss Mullin is a Disciples of Christ missionary in India with The United Christian Missionary Society. She is stationed at Damoh and does educational work.

—Photo by W. D. Hall

Preaching scenes like this one in a village near Takhatpur is not an uncommon sight.

Bible teaching is done by Bible Women members of the hospital staffs. In Bilaspur a full-time Bible Woman is employed: "She has a special message for the sick, many of whom come from distant towns. They want to tell her all of their troubles and she tries to comfort them with her sympathy and prayers." The missionary takes materials to the English-reading patients.

We do not have much audio-visual equipment for the women evangelists, but we do make use of that which we have—flannelgraphs, pictures, jet flash cards, and a phonograph. Women are in the audiences when the men evangelists use their equipment.

Local Activities

In most stations the women evangelists are active in the Sunday school and in other phases of church work. The Kotmi women have three Sunday schools. A number of the Pendra Road women evangelists take great interest and carry much responsibility of the Junior and Intermediate churches.

Pendra Road Bible Women help in the Fair: In the Evangelistic booth they tell the story of the birth of Jesus and sell books; in the Temperance booth and in the Christian Home booth they are able to reach Christians and non-Christians.

Classes for preparation of lessons are held in Bilaspur and Damoh. Morning prayers are held in each station. Mrs. Terry tells us, "We have tried some of Glen Clark's ideas on prayer and have found them helpful, especially if I talk with the group a bit about it each morning. We are trying to concentrate a bit more and have more of the individual devotions; that is, reading and praying silently."

Miss Walden assures us "the women always try to give continuity to their teaching by questions on the previous lesson, and they encourage their friends to remember the lesson and to find in it some help for their daily lives." We believe that some of the women in Damoh and villages have been inspired by the example of our Lord to serve others. Another observation is that more people realize that life is better when unity and peace exist. "Jesus has greatly changed many of our friends," say the Damoh women.

During a week in October Miss Elizabeth Alexander, principal of Kalveri Bible Training School, held meetings for the Damoh children. She had a daily session also for men and women evangelists. She challenged us not only to give the Message, but to be witnesses of personal experience and to bring others to Christ.

Miss Annette Dennis held an institute to which all Christian women of Damoh were invited. It was well attended by women who took a great interest in the lectures, in practical work assigned, in learning songs, and in handwork.

We rejoice that India women are taking places of leadership in this country. This increases the privilege and urgency of giving them Jesus—his ideals and example. We wish to make the teaching fit the needs of the body, mind and spirit of the individual woman. We encourage our friends to use the teaching in their daily lives. We see many of our Master's principles becoming instinctive and habitual. We see physical, mental and spiritual improvement, but we are not satisfied until the changed lives become openly Christian.

Bible women often camp near a village in which they want to teach and preach. This type of evangelism is done especially to teach Christians and inquirers.

Grant Made for New Study of Rural Church

THE Rockefeller Foundation has made a $51,245 grant to the University of Missouri at Columbia, Missouri, to finance a four-year scientific study of the rural church as a social institution in the state, Dr. Frederick A. Middlebush, university president, announced recently.

The study is to be conducted by the university's department of rural sociology under the supervision of a technical committee headed by Dr. C. E. Lively, chairman of the department of rural sociology and director of the university's Institute for Research in the Social Sciences.

"There has not been an important scientific study made of the rural church as a social institution anywhere in the United States within the past twenty years," Dr. Lively said.

He added that these twenty years have brought tremendous changes in the economic and social conditions of the rural population, particularly in the Midwest. The study will attempt to evaluate the effect of these changes in relation to the place of the church and its effect upon community life.

Cooperating with the university on the project will be the Bible College of Missouri, also located in Columbia. Dean Seth W. Slaughter of the college, a member of the Disciples of Christ church, will serve as chairman of an advisory committee composed of church officials and interested laymen.

Although the Bible College is not actually a part of the university, the two institutions cooperate closely in their educational activities and accept interchange of credits toward degrees.

Dr. Lawrence M. Hepple, associate professor of rural sociology at the university, will be the active leader of operations of the technical committee. Other members of the committee are Cecil L. Gregory, instructor in rural sociology at the university, and Vladimir E. Hartman, head of the department of the rural church at the Bible College and a Disciple.

Other Disciples of Christ who are members of the advisory committee are Morris H. Pullin of the Missouri Council of Churches, and Dale Medearis of The United Christian Missionary Society.

—Religious News Service

WORLD CALL

Highlights of Ecumenical Work Camps

Inaugurated in 1948, International Work Camps have grown to reach 867 young people participating in 24 camps in 1951 conducted by the Youth Department of the World Council of Churches.

A TOTAL of 867 Christian and non-Christian young people from 33 nations participated in 24 Ecumenical Work Camps conducted by the Youth Department of the World Council of Churches during 1951.

Held in eleven countries, Alaska and Puerto Rico, daily work camp activities included an average of seven hours' labor at simple, unskilled tasks, plus time for Bible study, recreation and group discussions on problems of daily living which face young people.

Sites of work camps included five in Germany, five in Japan, three in the United States, two in France, and one each in Alaska, Belgium, England, Greece, India (Assam), Italy, Philippines, Puerto Rico and Thailand (Siam).

Construction tasks performed by work campers included building church community and retreat centers, student homes, youth centers for refugees, children's playgrounds, health centers, and church repairs, in addition to laying an irrigation system, building roads, bridges and dikes.

In each of these situations, local churches lacked resources to carry forward such projects themselves, though they often provided food, material and technical assistance to assist the work campers to accomplish the goals set before them.

Not designed as "cheap-labor" schemes, but rather for a united Christian witness through service, work camps made possible completion of needed church projects which might not otherwise have been achieved by local congregations.

In Belgium, for example, the work camp at Amougies in Flanders used only $2,600 to complete a Methodist retreat center and nearby summer home for miners' children. Christian young people from many nations also combined to erect a refectory for a church youth camp, a swimming pool and to install plumbing and sewage systems.

This money also fed and housed the 107 participating campers, who donated an estimated 8,500 hours of work. If performed by private construction firms, the job would have cost the tiny Belgian Protestant constituency more than $7,000.

The first work camp held in Greece provides an excellent example of the ecumenical and international nature of the work camp program. Aided by young people of the Greek Orthodox Church, international campers from eight other countries built an irrigation system for parched hillside crops of the tiny village of Moulis.

The Greek camp included 25 young Christians from England, Finland, France, Germany, Holland, Iceland, Sweden, the U.S.A. and Greece. Orthodox Church officials have since expressed their "enthusiastic" approval of the project, adding a hope that further work camps will be scheduled in Greece.

Two of the forty students from six countries who participated in the first International Youth Work Camp held in Thailand are shown laying bricks for a granary in Chiengrai, North Thailand. Mien (left) is a student at McGilvary Theological Seminary, Chiengmai; and Kang is a student of the Chulalongkorn University, Bangkok.

—RNS Photo

Highlights of Other 1951 Camps

Alaska: Repairing homes, classrooms and the local church, plus helping religious programs in the salmon-canning community at Chilket Inlet.

England: Creating a community center for families of dockside workers in a slum area of London on the site of a bombed-out Congregational church.

France: Building a foundation for the presbytery of a Reformed congregation at Conde', a Normandy town destroyed by the Allies during the invasion; plus constructing a stone classroom building, completing a drainage system and an athletic field for College Cevenol, center for Christian education in the historical Huguenot area of France, at Le Chambon.

Germany: Building a student housing project in West Berlin; furthering construction of a training center for industrial missionaries at the Gossner Lutheran Mission in Mainz-Kastel; completing a refugee rest home, youth center and training school at Neckarzimmern; building a barrack youth center in Germany's largest (140,000 people) refugee camp near the East Zone border at Salzgitter; and erecting a Christian training center for young DP's at Camp Valka.

India: Constructing a mile-long road, repairing water drains and erecting temporary buildings for Union Christian College at Barapani, Assam.

Italy: Aiding completion of Agape, the "Village of Christian Love," at Praly. This largest center for Christian youth in Europe was dedicated in August to further the ecumenical ideal among young people.

Japan: Constructing playgrounds in two repatriation camps, remodeling farm buildings into a Christian day nursery for farmers' children, preparing foundations for a new student TB sanatorium, and aiding construction of an orphanage.

Philippines: Building a student center for the local Methodist church at a mountain school in Lagangilang, Abra.

Puerto Rico: Constructing recreational barracks and a youth center for a day nursery at Mayaguez.

Thailand: Building a road dike, bridges and a playground for a Christian farming community engaged in homesteading jungle land, near Chiengrai.

U.S.A.: Constructing needed playgrounds in crowded Harlem, New York City; renovating a health center for a Presbyterian Indian mission at Ganado, Arizona; and building a recreational center for Indian children in Rapid City, South Dakota.

Ecumenical Work Camps have a threefold purpose: (1) to contribute to building of church institutions or projects; (2) to help participating young people to achieve an understanding of the ecumenical movement and to share their faith through Christian service; and (3) to present a united Christian witness to the community in which a camp is located.

Women and WORLD HIGHWAYS

Women of Paraguay Help Each Other

By MARY E. HUGHES*

WHAT shall I say about Paraguayan women? After all, women are much the same the world over. In some countries they have more opportunities than in others. Some are ignorant and superstitious, others are enlightened. Yet down deep in her heart, every woman has the same desire, the same hope, and the same aim in life. And that is the welfare of her children.

Paraguayan women are not exceptions. They love their children, often with a blind love which permits the child to do anything he pleases. The father is usually the disciplinarian. But there are far too many Paraguayan homes where there is no father present, making a very difficult situation for the mother as well as for the children.

The mother who has to leave her home every day to work in the kitchen or the laundry of a more fortunate woman, or who trudges from door to door with a heavy basket of fruit or vegetables on her head, hasn't much time to care for her children. Consequently they may be dirty or improperly nourished. Although there is compulsory education, she may not be able to clothe them in the required school uniform or she just hasn't time to be aware of the necessity for learning. The ever-present question in the mind of the missionary is how can she help a woman in those circumstances.

But there is another side to the picture. That is the Paraguayan woman who lives in a beautiful home and who dresses elegantly and in good taste. When you meet her on the street or in some social gathering, you wonder how she does it. Yet her children are her main interest in life. She is very much concerned about where they go to school, and especially about the kind of religious training they receive. After she is married a woman loses practically all her legal rights, being classified according to the law along with idiots. There is much inequality between men and women, so that a woman has to be very clever if she wishes to mold the character of her children. But she is with them in the home, and the time and the attention that she gives them make indelible marks on their lives.

—Photo by Harold C. Kime

Paraguayan mother and child

Evangelical Women Enjoy Freedom

Just where does the Evangelical Christian woman stand in this portrait of the Paraguayan woman? To my mind she holds a unique place. A great change has taken place in her life. She is free, perhaps not in the sight of the law, but nevertheless she is free to think and free to act in her own home. What is more, she has the help and support of her husband.

They plan and work together. They worship God together. The Bible is no longer a closed book to be read and interpreted only by the authorities of the church. It is read in every Evangelical home. The prayers of these families are no longer so many "Ave Marias," but sincere, earnest petitions brought before the throne of God for help and forgiveness. I believe these two things so long denied them—the privilege of reading and interpreting the Bible, and the right to approach God as individuals—have much more meaning to them than to us who have always enjoyed these privileges. These families will form the foundation for the strong middle class that is slowly but surely being brought about in Paraguay.

They Help Each Other

Would you like to meet some of these women? Once a week a small group gathers in my patio. It is a Mutual Aid Society made up of mothers who find it very hard to make their financial resources cover the needs of their families. Two of them, Dona Elena and Dona Estanislaa, are mothers of eight. Both have splendid hard-working husbands; but with all their planning and all their good intentions, there just isn't enough money to clothe their children adequately.

Like an answer to prayer came a box of printed feed sacks from dear friends in a little Iowa church. Dona Elena was to be baptized and the three little girls had no dresses fit to wear for the occasion. To the rescue came the feed sacks and the Mutual Aid Society. We soon sewed up attractive print dresses and three happy little girls were ready. When the day arrived the entire family of eleven, including the grandmother who lives with them, was present. That day the mother and three children were baptized along with thirteen others.

Dona Estanislaa only drew two girls in her family of eight, so she finds the home work pretty heavy. As she says, the girls can do for themselves but the boys have to have so much work done for them. Not having too many shirts, she washes them at night and gets up early in the morning to iron them before they go to school or to work. Yet she finds time to help with the Mutual Aid although she has a long trip by bus to get here. Her two girls want to go to our summer conference, which has become one of the high points of our church year. More feed sacks have been transformed into suitable skirts and shorts for two happy and thankful girls.

One of the older boys has developed fine capabilities for leadership and has decided to begin his studies for the ministry. His mother has had a large part in helping to make the decision. The Christian life of this family is really in its infancy, but more devout and earnest people I have yet to see anywhere. Every night before they go to bed, the family gathers together while the father in his deep, earnest voice reads from the Bible.

Dona Estanislaa can neither read nor write because she was the eldest child in a large family and always had to stay at home and help. She is trying to learn to read, but she finds it a long, slow process. She is happy she can now recognize two words when she sees them in the Bible and the hymn book. They are *Jesus* and *God*.

(*Continued on page* 44)

*Mary E. Hughes and her husband, Fred W. Hughes, are missionaries in Asuncion, Paraguay, with The United Christian Missionary Society.

For Adult Mission Study

Theme: *Latin America*

MARCH

Paraguay Speaking

IF the Paraguayan Christians see this page they will ask: "Why didn't you use a picture of us at a church dinner? We have church dinners too!" The answer, this picture was too good not to use.

It is encouraging to hear reports of progress in mission work. An objective evaluation is always good. Recently such evaluation has come from two Methodist sources. Dr. B. Foster Stockwell, director of the Union Theological Seminary in Buenos Aires, with Mrs. Stockwell made a visit to Paraguay in the past summer. Their comment was: "We think Disciples have every reason to be happy about the work being done by their missionaries in Paraguay." The growing work in Coronel Oviedo impressed them. There the missionaries are building character at the same time they construct buildings to house the developing program. Mr. and Mrs. Stockwell greatly admired the Central Church in Asuncion and the wise foresight that erected it well when the Christian community was still small. This past autumn two young men from that congregation enrolled for the coming year's work in the seminary.

The Stockwells spoke highly of Colegio Internacional and its contribution to the leadership of the whole country of Paraguay. Whatever their fields of activity, graduates reflect in their lives the influence of Christian training secured there. It shows in their spirit; it shows in their work.

Other Methodist Visitors

Dr. and Mrs. Fred Aden were other recent Methodist visitors from Buenos Aires to Paraguay. Dr. Aden is the director of Colegio Ward. For his more than thirty years in Argentina he has been intimately associated with the work of the Disciples of Christ.

The Adens visited Asuncion on their way home for furlough. At a visit to Missions Building they, too, had fine words to say for the quality of work our brotherhood is doing in Paraguay.

These visitors find Paraguay far behind Argentina in modern development. It has suffered more than has Argentina, both from political upheavals and from the consequent lack of continuity in government.

Someone has called Argentina the whitest country on the globe; and Mrs. Aden when questioned about the accuracy of such a statement said it might well be. Except for a mere fragment the Indian population in Argentina has largely long since perished or has been absorbed. There is more variety in the Paraguayan population. It is not so largely European.

The Adens were impressed with the work at Barrio Colon which is serving a growing section of Asuncion. This new center will supply a seven-day-a-week program for the people. The little church now completed seats about a hundred. In the basement are rooms for educational purposes.

The church building at Barrio Colon—Second Church of Christ— is simple, beautiful and substantial. It is of brick, plastered on the outside as is customary in many of the buildings of Paraguay.

Agnes Fishback, who has been a moving spirit in the Barrio Colon work, announced her engagement in August to Major George Dillard Lessley, a chaplain in the United States Army. Miss Fishback's missionary colleagues and all her Paraguayan friends rejoice in her hopes for a happy married life but they greatly regret her departure from Paraguay.

Miss Jorgelina Lozada cuts cake for the family of Eulalio Burgos, her co-pastor. The occasion is a family night dinner in the Villa Mitre Church.
—Photo by Porqueras from Black Star

Do Not Overlook Special Articles

By no means overlook the special articles WORLD CALL is carrying on Latin America. Turn back to January and read the article by Miss Zona Smith, secretary of the Argentine League of Evangelical Women. It appears on the "Women and World Highways" page and is the first of a series of articles on Evangelical women in the various Latin American countries.

The article in the same issue on the training of ministers in Argentina is an interesting one. George Earl Owen, the author, and Mrs. Owen are now hard at work in the Philippines, but both the Owens can speak with authority on the work of Evangelical missions in the southern part of our hemisphere.

Missionary Worship Service

The missionary worship service for this month, *Ready Like Peter and Paul*—"I give you what I have," appears on another page of this issue of WORLD CALL. Endeavor to make the worship service a joyful one, and also a heart-searching one. Do we, like Peter and Paul, give what we have?

We frequently joke in this part of the hemisphere about the sixty-four-dollar question. Some clever person recently thought up a new one in terms something like this: In the United States last year the $221,803,000 question was "Got a stick of gum?"

Most members of adult missionary groups probably do not squander a lot of money on gum. However, we do have plenty of other "squanderings." Some of those need to be evaluated in connection with appeals like "We want a teacher," "Send us a pastor," "We need an evangelist," "Can't we have another missionary?"

Waldensians Settle in Uruguay

The *Ecumenical Press Service* in the late autumn told how the Uruguayan Parliament had passed a law declaring that the residential area known as "Colonia Valdense" would henceforward be regarded as a town to bear the name of "Valdense." This is the biggest of the many centers founded in Uruguay and in the Argentine by Waldensian immigrants from Northern Italy who came from Europe at the end of the last century.

"When we know each other better we respect each other more."

Dr. Laubach in Afghanistan*

ROMANCE in teaching people how to read? Only those who have not followed accounts of literacy campaigns would ask such a question. They are among the most dramatic enterprises in our world.

The first such effort of Christians in Afghanistan makes a thrilling story. Dr. Frank Laubach and his party were escorted up the fabled Kyber Pass to the capital, Kabul. They worked with an elderly Moslem priest, whom they found to be full of wit and humor. They were surprised to find him a sports fan who could supply details on sports events in the United States.

For years Dr. Laubach had been looking toward Afghanistan, hoping and praying that he would have an opportunity to enter. This is probably the only country in the world where there is no Christian church and where missionaries have never established a continuing work. It has been called the "last frontier."

Cooperation and courtesy were extended to them in all stages of the work. Artists, calligraphers, and language informants were supplied the team for the making of the charts and books.

At the first class, forty Afghan soldiers, conscripted from villages all over the country, sat on the floor wondering what it was all about. They looked somewhat bewildered; they may have been frightened to find themselves with all of these army officers. Not one of them could read!

Dr. Laubach displayed the newly made charts. Every letter was illustrated with a picture that taught the letter in a simple word that illiterate men all know. At the end of the first hour the soldiers had learned nine letters and had read some sentences in the first story. At the end of two weeks each had read the first book with its forty-eight pages.

Afghanistan makes the seventy-third country the "apostle of literacy" has visited. He and his helpers have prepared material in 209 languages and dialects. With his slogan of "each one teach one" he encourages the newly-literate to pass on the training they have received.

It has been remarked that tradition has laid so strong a hand on backward people that they resist suggestions of change. When they can read they become broader in their thinking and more receptive to new ideas—including a faith new to them.

—MARETA SMOOT

*Note: J. Christy Wilson, a member of the party, furnished several facts used above.

Family Fiesta

Fun and festival for the family in a fiesta! Every church can turn a fellowship dinner into a fiesta. Such an occasion will form a bond between age groups.

If a Christian Youth Fellowship is looking for a good project related to its Latin America study, here it is. The CYFers could well assume responsibility for decorations and programs. They might confer on the menu. In planning all phases of the program they would keep in mind every age group to be represented.

For help with invitations, decorations, program and menu, the CYFers may turn to the recreation section of *CYF Studies Latin America.* If they wish more elaborate help they may make use of *Fun and Festival from the Other Americas.* The invitation may appear in the church bulletin or paper. A colorful poster in the vestibule may arouse interest in attending.

Adults, youth and children should be among those who greet comers, and should have some suggestion of Latin America in their costumes. They should use only Spanish greetings as they shake hands. A hostess may embrace a few of her close friends. There should be songs from Latin American countries in which early comers may join. In addition, there may be treasure hunts and other games.

The room should be bright and colorful, but there should be reminders of our interest in the Evangelical church of Latin American countries. A silhouette of the two Americas would be effective in some prominent place on the wall. A table may represent each land where Disciples of Christ have work.

Loops of bright-colored paper may be festooned between pillars or points on the ceiling. Tropical plants result from inflating gay balloons and tying them to a stick. A pinata is a feature which should interest all ages. A heavy paper bag may represent the pottery pinata. Strips of crepe paper cut into short loops may decorate it. Inside should be candy kisses, gum, fruit, nuts and other goodies. If children are in the fiesta, only they will scramble for the articles when the pinata is broken by the stick of a blindfolded person.

The program may include one of the films or filmstrips on Christian work in Latin America. Biographies of two or three Christian leaders among the nationals would illustrate the spirit of Christians of the lands to the South.

He Wears Orchids has the stories for you.

From Our Scrapbook

Latin America

The creation of Protestant communities in each of the twenty-one countries generally known as Latin America may well be regarded as a miracle—because it has been accomplished in the relatively short time of three generations and because the deed was done in a region that was supposed to be Christian, i. e., Roman Catholic.

Seventy-five years ago there were no native Protestants to speak of in the Hispanic world. Today they can be counted there by the hundreds of thousands and, in Brazil, by the millions. . . .

Wherever they congregate to sing, preach, and praise the Lord, and at public meetings, the counting becomes easier. Recently at San Juan in Puerto Rico, no less than 70,000 practicing Christians congregated at the city's baseball park to celebrate the fiftieth anniversary of the coming of the American missionaries. At Havana, Cuba, a continental Evangelical Youth Congress packed the Municipal Greek Theatre with 7,000 local Protestants. And only last March in Mexico City an all-denominational crowd of several thousands joined in an Evangelistic rally at the local arena.

The Protestant community in Latin America remains, of course, a minority in terms of the total population. It is still the unafraid little flock into whose hands the Kingdom is given. It is even today the bit of salt that is changing the social savor of things economic and cultural in those lands, making them better through chapels, schools, hospitals, clinics, farming projects, and the sum total of ways and means that the missionaries of the American churches use to preach the gospel and establish the church of Jesus Christ.

The grammar and secondary and normal schools established by American missionaries in every important town of the Latin continent at the end of the last century produced in due time a magnificent crop of full-fledged Christians who today play a brilliant part in the life and future of those countries. . . .

The average Latin Protestant is an individual with a personal concern for religion as a central portion of life. . . . Over there "Every Christian a preacher" is . . . a marching order. . . .

Some three years ago there was a case of persecution in a certain village with an unpronounceable name. Three Indian "evangelists" were thrown into jail for disturbing the peace, for making speeches at the market place, with neither a college diploma nor a police permit. The news of their arrest spread and a Baptist preacher from the nearest city came to their rescue. He found it strange that the prisoners were from a mountain region where there had been no previous work by any denomination. He asked them where they had known the gospel; who had converted them. "At home," answered one of them. "Nobody," said the other. Apparently they had converted themselves. It was like this: "Last year a colporteur passed by our town, and he sold us a Bible and we read it and we obeyed the order to preach."

—*Christian World Facts,* 1952.

WORLD CALL

Echoes From Everywhere

Hosts for Convention

In September, Ruth Leslie, May Wilson, and Dimple Heather, missionaries living at the Morelos Social Center in Aguascalientes, Mexico, entertained twenty-two delegates to the annual convention of the churches of Disciples of Christ which was held in Aguascalientes.

Besides finding places for these people to sleep and giving them breakfast and supper, the Senoritas lent the auditorium and the adjacent kitchen to the committee headed by May Wilson and Sra. Castillo. This committee was responsible for furnishing the noon meal for sixty delegates every day in the week.

The Elders Ask "Why?"

We shall never forget when the Monieka church elders came into our living room during World War II. They not only had heard rumors of this great war, but they had seen their own sons drafted to fight in the "white man's war" and they were disturbed.

"Is it true that white men are fighting white men?" they asked.

"Yes," we had to reply.

"Why? You white people came here to Congo and told us it was wrong to fight. We used to have bitter tribal wars, but after you showed us a better Way of Life we stopped them. Why do you white men fight when you teach us it is wrong?"

"Is it true that you fight day and night?"

"Yes."

"Why? Even in our worst wars when night time came we held a truce and each side prepared its evening meal. Why do you fight day and night?"

"Is it true that your women and children get killed?"

"Yes."

"We *never* did that! We used to take them as prisoners, but we never warred on them. Why do you white men?"

As we hung our heads in shame we could only answer: "Not all white men are Christians. Not all white men follow Christ."

Today, again, the African looks on in puzzled horror and wonders at the ways of the white man's world. Jesus did not work through armies. He worked through the hearts of men. May we try to follow his way. May the churches keep the angels' song ringing all over the world.

—Mr. and Mrs. Robin R. Cobble
(Missionaries on furlough)
Chanute, Kansas

Missionaries, Too, Have Birthdays

The thoughtfulness of Indian and American friends made my birthday a happy occasion.

Early in the morning Ratnamala Solomon brought me a package and birthday greeting in her own language. The gift was a silk sari from the Solomons. Later the Solomons and Mrs. F. Albert greeted me appropriately. More greetings came my way at Sunday school and church services. I was one of three who gave birthday and thanksgiving offerings. A young man expressed his gratitude this way because he had been saved with only blistered fingers from an electric current.

After church we went to Hatta. The Solomon suburban car was heavily loaded with food, dishes, seven adults and seven children. The Hatta Christians were at the home of Dr. Elizabeth Lutz when we arrived and had the noonday meal with us. They are Dr. Lutz, Kasiya Bai who works with the missionary, the Sagun family of the police force, and the mother of Christina Bai.

We sat on the floor while eating the Indian food prepared under the supervision of the Solomons. Then we had bananas. When the usual birthday song was sung, Joy Rice placed a lovely cake before me, my favorite chocolate so nicely decorated. Dr. Lutz presented gifts to Joy and me and to the other children.

Dr. Lutz had arranged a communion service which Dr. Rice conducted in an impressive way. Then we rested, talked, and enjoyed the compound and garden. We talked with parents of the hospital patients.

For "high tea" we had delicious food prepared by Dr. Lutz and Rusty Rice, and conversation galore. Soon afterwards we started home, reaching Damoh at 7:45.

—Ann Mullin

Colegio Ward Activities

Sunday evening services for the boarding students at Colegio Ward in Buenos Aires, Argentina, have become a tradition. Three such services are held at nine o'clock for the 215 boy boarders, one for the secondaries, and two for the primaries, such a division offering opportunity for a program suited to the different age groups.

Pastors and other capable persons, in addition to adults working in the school, bring messages. Two special programs during the year are the Mother's Day Service and the ceremony of giving out New Testaments to the graduates who are in the boarding department.

In December the Congress of Christian Youth of Latin America met in Buenos Aires and made its headquarters at the school, using the new gymnasium-auditorium for its sessions. The Christian Student Movement now has a group in Colegio Ward and has chosen study themes for the year.

Dr. and Mrs. Aden left for the United States in September for furlough. Dr. Aden has completed thirty-three years in Colegio Ward, serving as director for thirty-one years. During his absence S. S. McWilliams, vice-director, becomes acting director.

The sacred song fest of the Argentine League of Evangelical Women was held November 3 in the new auditorium.

There were 450 at the annual alumni barbecue. The Alumni Association continues active. At a fiesta for their children, held in the school dining hall, the first girl graduate, Margarita Cuareta Padoani, was present with her daughter and three little granddaughters. The present project of the alumni is a new building on the campus for their use to be named "Aden Hall."

—Alice McWilliams

A Story About Two Little Girls

Two little girls game to the Mungeli Eye Clinic. At first they were as different as two little six-year-old Indian girls could possibly be.

Sumathi (Soo-muh-the) was plump and dimpled and smiling. Sahudra (Suh-hoo-dra) was thin and timid. Sumathi wore a pretty dress of cotton print and her black hair hung neatly in two long, shining braids. Sahudra wore only a piece of coarse, handwoven, red cloth twisted about her hips. Her hair was short and curled up slightly around her face.

Sumathi's parents are cultured and well-educated, and she is quite used to such modern comforts as electric lights, radio, refrigerator, automobiles. She had come a

Business Women Plan Vacation Tours

SUMMER tours of mission stations in Mexico and several southern states are again being planned for business women of the churches of Disciples of Christ.

The Mexico trip, August 2-23 will open with a two-day visit to Mexican Christian Institute in San Antonio, Texas. Churches, rural work, educational work, clinics and hospitals will be visited in the Disciples of Christ Missions in San Luis Potosi, Aguascalientes, Zacatecas and Mexico City. The group will also do some sightseeing in San Antonio and various parts of Mexico.

A new tour of home missions institutions and other spots of brotherhood interest will be introduced this year, July 7-19. The group taking this trip will see Southern Christian Institute at Edwards, Mississippi; Hazel Green Academy in Kentucky; some of the French Acadian work in Louisiana; and the historic Cane Ridge Meeting House in Kentucky. The tour will also include travel through the Great Smokies and a visit to the city of New Orleans.

Sponsored for the past two summers by the department of missionary organizations of The United Christian Missionary Society, the tours for gainfully employed women of the churches have been reported to be good projects in missionary education. The 59 women taking the 1950 and 1951 tours have made several hundred talks in churches and conventions telling of the mission work they visited.

Persons taking the mission tours pay their own travel, hotel and incidental expenses. Those interested in the 1952 tours should write to Miss Katherine Schutze, 222 S. Downey, Indianapolis 7, Ind.

day's journey by train and car from the town where her father is the manager of a large factory.

Sahudra lives in a mud hut in a small village where her father cultivates a few fields. No one in the family can read. They, too, had come a day's journey to Mungeli, traveling by ox-cart at two miles an hour through the rice fields.

But perhaps, after all, the differences between the two little girls are mainly superficial. They have much in common, although one is rich and high-caste, and the other is poor and low-caste. Both were brought to Mungeli by anxious parents. Both needed and received skillful eye surgery: Sumathi, to correct a squint to enable her to use both eyes; and Sahudra, to allow her, by optical iridectomy, to see past the white scars left on her corneas by smallpox.

Both girls went back to their homes with vision improved. Both families learned at Christian Hospital something of the meaning of Christianity and were grateful for the service given in the name of Christ.

—Mrs. Louise B. Rambo

Mungeli, M. P., India

In Memoriam

Mrs. Bobby Baumgardner, October 11, 1951, Coffey, Mo. Charter member of the Women's Council and teacher in Sunday school for several years.

Mrs. Mary Phillips, June 1, 1951, Rushville, Ind. Active all her life in church work and devoted to the missionary cause. The Orange Christian Church has lost a faithful member and the community a dear friend.

Mrs. Sarah Jordan, November 10, 1951, Dublin, Ga. Devoted and loyal member of the Christian Church. Interested and active in each department of church activities.

Mrs. Bette McLawhorn, October, 1951, North Carolina. Charter member of the Vanceboro Christian Church. Age 95 years.

Mrs. Troy Rouse, October 19, 1951, North Carolina. Lifelong member of the Wheat Swamp (Lenoir County) Christian Church.

Charles W. Ransler, 1951, Walton, Ky. Beloved teacher and friend in the First Christian Church. He served as teacher of the Willing Workers Sunday School Class since its organization 23 years ago.

Carrie Idalia Hemby Lewis, November 29, 1951, Raleigh, N. C. Lifelong member of the Christian Church and an active worker when health permitted. In the Hillyer Memorial Church she taught in the Junior Department. A friend said of her, "Mrs. Lewis was a sweet, Christian woman; a warm, loving friend; and a wonderful wife and mother."

Mrs. E. B. Arbogast, October 1, 1951, Lexington, Ill. Beloved and devoted member of the Christian church. Faithful and active all her life in church, Sunday school and missionary society.

Missionary Worship Service

Theme: Ready Like Peter and Paul

March

I Give You What I Have

Hymn: "When Thy Heart With Joy O'erflowing" *(Christian Worship: A Hymnal,* 508)

Scripture: Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognized him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. *(Acts 3: 1-10)*

Meditation: Archeologists and excavators have spent much time trying to verify which of the temple gates mentioned in our lesson was the Gate Beautiful. For us it matters little. Dr. Halford Luccock suggests that for us there are two Gates Beautiful of the temple. One opens upward to God; the other swings outward to the other city of God's children where they work and suffer and dream. He admonishes us to "Open the Gates of the Temple."

In the story of the lame man begging, and the same man later praising God, we see a really great miracle in Christian experience. The man began asking for personal advantage, but he rose to worship. Those who have not passed from begging to praising in their instinctive attitudes have missed prayer as life's highest experience.

We do not often consciously say as Peter did to the lame man, "Look on us." When, however, we call for a sacrifice, when we urge someone to a noble action, when we point up some high ideal, we are looked at and our lives either add to or subtract from the values in the words we speak. We stand in the way of our own testimony. Often mission work is hindered by action of tourists, by headlines telling of unchristian happenings in this country, and sometimes by government actions which seem to be in contradiction to the teachings of Christ.

Dr. Leslie Weatherhead tells of two clergymen watching a great ecclesiastical procession. There were silver incense lamps and priests wearing cloth of gold. As a great gold crucifix was carried past them one said to the other, "The church cannot say now as Peter said, 'I have no silver or gold.'" Instantly the other replied, "No, and neither can it say, 'Rise up and walk.'" Too much concern and emphasis on the silver and gold takes away power.

The sad little country of Paraguay might be compared with the lame man. Handicapped by a long history of domination by a few seeking personal gains, there is terrible poverty. Many wars have so depleted the manpower that Paraguay has often been spoken of as "the Land of Women." There has been little opportunity for education except for a favored few, most of those in the cities. Illiteracy is estimated at 80 per cent by recent Unesco reports. Problems of health are tremendous. With the dominant religion deplorably superstitious and unrelated to daily living, there is little concern with the basic things necessary to make possible more abundant living.

We yearn to say to the people of Paraguay, "In the name of Jesus Christ of Nazareth, walk." Colegio Internacional, with its emphasis on character building and on service, the House of Friendship, the ministry to lepers, the beautifully simple church building with its vital gospel message and its educational building for adults and youth, these things are offered in the name of Jesus. They offer healing and a different spirit, they offer a new life for Paraguay. The people are lovable and fine, so capable when they have opportunities and we long to see more and more of them engaged in service, praising God.

Offertory Thought: We cannot say we have no silver and gold. Rather do we dedicate a portion of our substance to help to give to the people of Paraguay and other needy ones at home and abroad the priceless message of Jesus.

Hymn: "Thou Lord of Life, Our Saving Health" *(Christian Worship: A Hymnal,* 309) *(Stanzas 1, 2 and 3 before the offering, stanza 4 after offering)*

Prayer: We thank thee, our Father, for our heritage of religious freedom, an open Bible, a knowledge of Jesus and his life among men. We ask thy help in remembering these great gifts as we go about the tasks of every day. We would keep open the gates of the temple to thee and to our fellow men. We would live worthily—our lives a glorious testimony of our gratitude and love. Bless, we pray thee, every effort made in the name of Jesus to spread the knowledge of his redeeming love to all races and nations. We ask all this for his sake. Amen.

—Lela E. Taylor

SPECIAL offerings for Jamaica Relief have reached a total of $55,864.78 as of Dec. 20, 1951. A portion of these offerings has already been sent to Jamaica where it has been used for relief purposes only. Quinine has been distributed in bulk in malaria infested regions. Wharfage fees on used clothing and transportation expense for distribution of food and clothing have been paid from these funds. Also there have been several distributions of food.

A typical food distribution made to four churches for about 250 persons consists of: 450 lbs. rice, 600 lbs. flour, 600 lbs. meal, 30 lbs. codfish, 6 cartons milk (48 cans in carton), 6 pkg. coffee packets.

The bulk of the offerings, however, is being saved for use in the rebuilding of churches and parsonages which were destroyed in the hurricane last August.

James Sugioka, national director of construction and maintenance for The United Christian Missionary Society, will go to Jamaica early in February to direct this work of reconstruction.

Dr. Paul G. Preston, retiring executive secretary of the Pension Fund of Disciples of Christ, was honored at a dinner Dec. 13 at the Columbia Club, Indianapolis, Ind., by the trustees and members of the staff of the Pension Fund.

William H. McKinney, executive secretary of the department of men's work of The United Christian Missionary Society, was elected president of the National Conference of Men's Work Secretaries at the organization's annual meeting in Detroit, Mich., Dec. 13. He will serve through the year 1952.

A son, Arthur Daniel, was born to Mr. and Mrs. George Cherryhomes on Nov. 11. Mr. and Mrs. Cherryhomes are missionaries to China with the United Society, now on furlough.

Mr. and Mrs. Charles K. Green, former fraternal delegates to the International Convention of Disciples of Christ from Great Britain, have recently moved. Their many American friends may address them at Chadkirk Road, Romiley, Nr. Stockport, Cheshire, England. Mrs. Green, with sons Nigel and Jeremy, spent most of the years of World War II in America. At that time Mrs. Green spoke in scores of Disciple churches over the country.

The wedding of Miss Bertha Park, former state secretary of the Ohio Christian Women's Fellowship, to J. Blair Wyker took place in Columbus, Ohio, on Dec. 12. Mr. and Mrs. Wyker may be addressed at Route 3, Fredericktown, Ohio, not "Fredericksburg" as reported in January WORLD CALL. Mrs. Wyker has closed her work as secretary for Ohio.

Word has been received of the death of Mrs. F. E. Whittlesey, sister of Lois Anna Ely, in West Los Angeles, on Dec. 24, 1951. Miss Ely is national director of adult work in the department of missionary education of the United Society. Mrs. Whittlesey is survived by her husband, Fred Earl Whittlesey, her daughter, Lois Elizabeth Dryer, her sister, Lois Anna Ely and three grandsons.

It is interesting to note that in May, 1950, Mrs. Whittlesey received from Culver-Stockton College, formerly Christian University, a certificate of recognition for 56 years of loyalty as an alumna of the institution of which her father was once president.

The Board of Church Extension reports that, as of December 31, 1951, 12 loans, totaling $52,500, have been made to churches in Puerto Rico. The first loan in this area was made three years ago.

Two loans, a total of $6,200, have been made to churches in South Africa—Primrose Church in Germiston and Linden Church in Johannesburg. All churches receiving loans are self-supporting.

Charles Marion Ross, director of educational administration in the department of religious education of the United Society, has been accorded a nine months leave of absence for special service with the National Council of the Churches of Christ in the Division of Christian Education. He will aid in the promoting of community observances on September 30, 1952, of the release of the Revised Standard Version of the Bible.

Dr. John H. Booth, retired executive secretary of the Board of Church Extension, is recovering from an operation undergone in December.

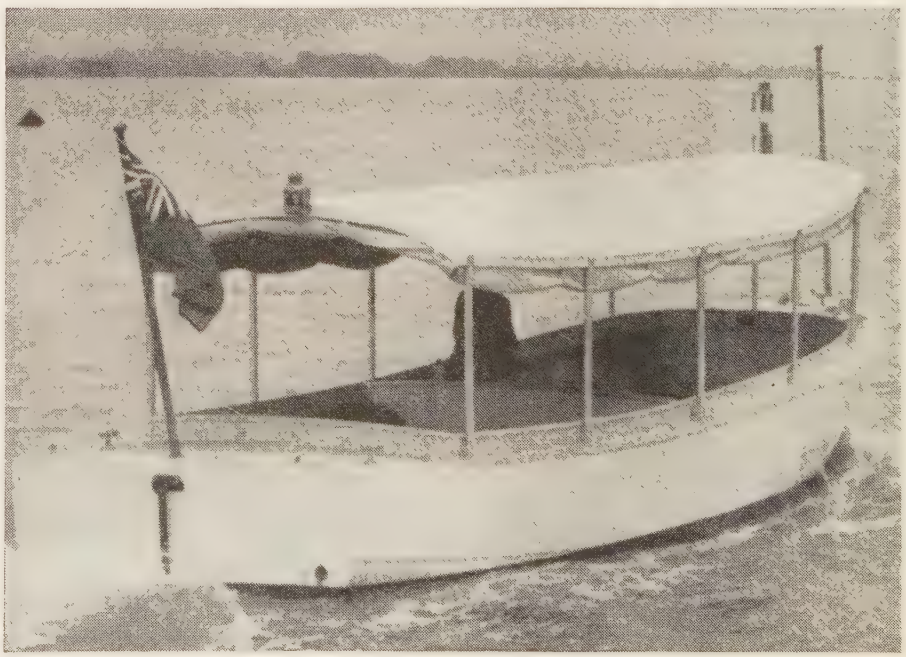
Robert Kodama, community center director for All Peoples Church in Los Angeles since June, 1946, has resigned because of health reasons. His resignation took effect in January.

Morris H. Pullin, state director of religious education in Missouri, has resigned as of Feb. 1, to become executive vice-president of the Missouri Council of Churches.

The annual meeting of the International C.Y.F. Commission Executive Committee was held in Indianapolis Dec. 27-31, 1951. At the meeting in Missions Building plans

(*Continued on page* 43)

Launch Provided for Lotumbe



This sturdy all-steel launch will replace the steamer Oregon which has long provided river transportation to Lotumbe, Disciples' mission station in the Belgian Congo. This launch will be sent from England to Africa as soon as government clearance is secured.

Norwood Tye Reviews His Correspondence

What is in the morning mail? Sometimes there is news of fine progress of the work of the Disciples of Christ Mission in the Philippines. More often there are problems which call for difficult decision. Norwood Tye, a missionary at Vigan, discusses some of the letters he received in one day's mail.

ONE hundred churches and meeting places in Northern Luzon are within four provinces about the size of four counties in western Kansas; but the lack of roads increases the distances to two to four days' travel time from Vigan to many of the churches. Consequently, a part of the help and advice we try to share with our Filipino pastors and workers is done by correspondence.

My first letter today is from Mendoza. He sends his monthly report of work in a small village of Kabugao, Apayao. His last paragraph reads: "Finally, sir, I hope you will forgive us for exchanging our assignments without your permission. We have exchanged because they are planning to kill Bangtal in Lenning."

He did not explain the cause of the trouble. What can I do but approve the change under the circumstances, but I wish I knew more of the facts. I wonder what might have happened since the letter was written. I know that Bangtal was working in a village where the gospel had never before been preached regularly, and these pagans of Lenning have a reputation for quickly turning to violence.

Then there is a letter from a small village of Ilocos Norte. Fire had destroyed the little chapel and the homes of all of the members. Can we send them some relief clothing? The people were in the rice fields when the fire started and were not able to take anything from their homes. I am so thankful that the American churches have continued to send used clothing for emergencies. I can write that we can pack at least one change of clothing for each member of these families—except we do not have much for men. I wish we could do more to rehabilitate these families.

Another letter is from the congregation in Luna in the lowlands of Apayao. These people are building their chapel. In this town, colonized during recent years by migrants from Ilocos Norte and Ilocos Sur, there is no Catholic church. The mayor and his family, the principal teacher and most of the leaders of the community are Protestant. They need a good chapel, but we have only enough Crusade funds to help them buy the galvanized iron roofing.

During the past months the price of galvanized iron roofing has gone up and the funds will buy only about half enough roofing. Can we provide another hundred dollars, they ask. I believe I can manage to send half the amount, and will have to tell them to finish the roof with Nipa (palm leaf) shingles. The members have provided the rest of the building materials.

Kahidkid writes from Kabugao, Apayao, that he is coughing again. He had active tuberculosis a year ago and we bought medicine for him. He was quite strong and fully recovered when we sent him back to his pastorate. I know he has returned to living on two poor meals a day at home. Will he ever become strong enough to continue for long in the work of the church? He is such an effective personal worker.

I will tell him to rest more, avoid being chilled by the rain, and to try to eat eggs and vegetables. (But I know he is fortunate if he even has plenty of rice.) When I go to Kabugao I will see what should be done.

The missionary must be a carpenter and builder, too. Here is a letter from Jorge, our head carpenter on the high school building in Lamao. He asks, "How wide and how high shall be the doors of the high school, sir?" I have been so occupied with the construction of the student-center dormitory building in Lagangilang, Abra, and trying to get the high school building in Kabugao in shape for occupancy that I have been unable to visit Lamao. I thought this detail was in the blueprint. Maybe Jorge missed it; maybe it is not there. I will have to take the measurements of similar buildings here and send them to him.

"I have mixed up myself with a land trouble," writes Brother Domingo. "It is about boundary. There is a natural barrier, a creek, and my neighbor crossed it and began to level the eastern side which falls on my side. The hearing is in Subusob on Tuesday. Will I continue or withdraw?"

Should the pastor go to the court with one of the village men over a land dispute? He needs the land to support his family. Then there is the matter of the justice of the issue. But how much enmity will he create among the people he would like to win to Christ? And I say to myself, "Why should I be asked to advise on an issue like this?" I know whatever my advice is, it will be taken very seriously.

And there is a letter from The United Christian Missionary Society. Should the new missionaries bring a generator and electrical wiring for the Kabugao, Apayao, station? What kind of outboard motor should they bring for the mission boat in which they will travel in and out of their station?

But here is a letter from the pastor of my living link church. The church went over the top in Crusade giving, as did many churches. He wants to know if there are any special needs we have which the church could provide.

The morning mail brings problems and difficult decisions, and plain work; but it also brings reports of work well done and assurances that the brotherhood across the waters is feeling and working and giving and praying along with us.

Wilma and Norwood Tye are stationed at Vigan, but they serve the mountain area by occasional visits as well as by correspondence. In this picture science equipment for the Kabugao high school is discussed with Oseas Martin, principal of the school, and Alfredo Ladia, a teacher. A microscope and planetarium seem to be the specific equipment under discussion. Kabugao is several days distance from Vigan by difficult mountain and river travel. A few months ago Mr. and Mrs. Lynn A. Keyes arrived in the Philippines and are living at the Christian Academy, Kabugao, Apayao.

—Black Star Photo

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

New MIRACLE WALL CLEANER
QUICK EASY
Saves Costly Redecorating
AMAZING INVENTION. Banishes old-style housecleaning mess and muss. No rags—no sticky "dough"—no red, swollen hands. No more dangerous stepladders. Literally erases dirt like magic from Wallpaper, Painted Walls, Ceilings, Window Shades. Take orders from friends! Earn money! Act now!
SAMPLES FOR TRIAL Sample offer sent immediately to all who send name at once. Hurry! Postcard will do. SEND NO MONEY just your name. KRISTEE CO., Dept. 2195, AKRON 8, O.

ROBES
Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.
DeMoulin Bros. & Co.
1148 South 4th. St.,
Greenville, Illinois

! ONLY ! CATHEDRAL FILMS HAS THE Complete TEACHING KIT!
MOTION PICTURES
FILMSTRIPS
STUDY GUIDES
ALL AVAILABLE ON EACH CATHEDRAL SUBJECT
Ask for FREE UTILIZATION CHART
CLASSIFIES ALL TITLES AS TO SUBJECT MATTER
TEAR OUT AD — IT IS YOUR ORDER BLANK!
SEND TO YOUR DEALER, OR TO DEPT. WC
Cathedral Films
140 N. Hollywood Way, Burbank, Calif.

Why Europeans Don't Like Us

Dr. Leiper Speaks to Churchmen Following a Fifty Thousand Mile Trip in the Interest of Ecumenical Fellowship Among All Christians

AMERICANS would do well to face squarely the fact that much of Europe fears and dislikes the United States," Dr. Henry Smith Leiper, general secretary of the American Conference of Member Churches of the World Council of Churches, recently told a group of churchmen in New York City. The occasion was the final night of a series of meetings aimed to help church members understand more fully both the needs of the world and the ways in which Christians should address themselves to those needs.

Dr. Leiper spoke on the subject "Europe Looks at America" from the background of twenty-five visits to Europe in the past twenty-five years. He has also visited most other parts of the inhabited world; and during the past year, he has traveled 50,000 miles in the cause of ecumenical fellowship, concentrating on the Australian and New Zealand area. While by no means endorsing Europe's distrust, Dr. Leiper insisted that Americans should recognize it as a fact, and cited several reasons for it:

1. The United States creates the impression of forcing its economic system and its way of life on the rest of the world. It may not be politically imperialistic, but it seems to them to be economically imperialistic.

2. The U. S. seems to forget that in two world wars the free nations of Europe fought and bled to preserve a way of life as dear to them as to the U. S. Europeans listen to Congressional talk about aid to Europe being enlightened self-interest and inevitably take us at our word.

3. They try to pay debts in goods and we won't accept; after many of them were contracted, they say, we forced up the price of gold, doubling its former value.

4. Many of our movies tend to corrupt the culture of Europe—highlighting marital infidelity, divorce, drunkenness, corruption, murder, gangsterism and outlaw-excesses. Communist propaganda uses them to try to prove the U. S. is decadent.

5. There is not enough understanding of the need for reform in political and economic as well as social life in Europe if the threat of communism is to be met. (There are eight million Roman Catholic Communists voters in Italy due largely to lack of land reform.)

6. Europe feels that we mean it when we state that we wish to fight any necessary battles with communism over *their* lands in order to avoid having to combat military communism on our own soil.

7. The slowness with which we aided India with surplus wheat lost many friends for the U. S. and greatly aided Communist propaganda.

8. Many do not understand the (to us excellent and logical) grounds on which we refuse to recognize Communist China or to admit it to the United Nations. They ask why so much of our action towards Formosa is taken without regard to the United Nations.

9. Snap political judgments of top American government leaders about Europe or of military leaders about the use of atomic bombs are resented and cause fear.

10. American racial wrongs are known and exaggerated. The Dixie-crat fight against social and economic justice for all is a great assistance to the Communists in driving home their attacks on America.

11. American legal opposition to the universal declaration of human rights alarms many liberals in Europe.

12. The uncertainty of American foreign policy is alarming to Europeans. Suggested Vatican recognition seems to mean yielding to Roman Catholic Spain. China policy reversals seem to indicate internal discord and confusion.

The story of how much aid has gone to Europe from the United States has never been made clear to the common man of the receiving countries, Dr. Leiper pointed out. The common man knows only that help reached him from his government, and was not told that his government received the wherewithall to help from the U. S. Often the upper and middle classes felt the "lift" but the worker was unconscious of it.

Emphasizing that this sense of criticism of the U. S. was much less sharp among European Christians than among non-Christians, Dr. Leiper cited the sense of mutual understanding as one evidence of the spiritual power of the present Christian world community as exemplified in the World Council of Churches.

This sense of Christian world community, he said, "is the great fact of our time. It creates the sense of partnership, of familyhood—the strongest human bond we know. It is working with the youth leaders of the world to develop an ecumenical consciousness and technique; it is organizing good will in a world of ill will; it is mobilizing the best thinkers of the churches to consider common problems and seek common answers. It is regarded as public enemy number one by the Communists. It is exalting the Lordship of Christ as above all national, racial, denominational, or class lines. It is expanding the visible Christian fellowship in vast areas and at great speed."

—ECUMENICAL PRESS SERVICE

Identity

A chapel and a worshiper
Commital . . . and rebirth!
A sense of oneness with the world
And hearts go 'round the earth.

—MAYME GARNER MILLER

THE WORLD PICTURE for 1952 is dark indeed. But the light still shines in the darkness, a light which all the darkness of nineteen centuries has not been able to put out.

AS A SERVANT OF THE CHURCH The United Christian Missionary Society keeps that light shining all round the earth through Christian Missions and Education. The Society needs your help NOW. It also needs your help as it plans for the FUTURE.

THROUGH YOUR PRESENT SUPPORT of the Society you have the satisfaction of knowing you are helping to keep that light shining. THROUGH A GENEROUS BEQUEST IN YOUR WILL you may have the satisfaction of knowing that your money is still helping to keep that light shining long after you are gone.

For Bequest and Will Information, write to:

THE UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, 222 South Downey Ave.,

Indianapolis 7, Indiana

WORLD CALL

Have in
YOUR HEART

YOUR
BIG FAMILY
IN YOUR NBA
HOMES

THEY HAVE NO OTHER WAY

THANK YOU

for your life-giving offerings

AT CHRISTMAS AND ALL THROUGH THE YEAR

◆◆◆◆◆◆◆

Maintained through

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH
1602 Landreth Bldg., St. Louis 2, Mo.

Still Prisoners of Caste

How Long Will It Take to Bring About Social Reform in India that Will Remove Superstition, Fear and Ignorance?

A SMALL python was killed on our front verandah. That is, it was small for a python—only four feet five inches long! I stopped the men from ruining the skin, for they usually go on "killing" a snake long after it is dead. It occurred to me this might be a nice skin to have cured.

When discussing the matter of curing the skin, the shoemaker Kanaiya came with an order of "little shoes." He makes little shoes about one inch long and I help him sell them by taking orders. I asked if he would not cure the skin for me. He hesitated and then answered that he would be glad to prepare the "dope" to put on the skin and we could send it away to a proper taxidermist.

"Why don't you do it, Kanaiya?" I asked.

"Oh," he replied, "if I touch a snake I would be put out of caste."

"What!" I exclaimed. "You can handle all sorts of skins of other animals—cow, goat, anything—and they are all considered unclean when dead. What's wrong with a snake skin?"

Well, it seems that even a caste as low as a shoemaker can sink lower if one is not careful.

"Kanaiya," I cried out to him, "whenever are you going to give up these things in which you say you do not believe and become a Christian? Only in Christianity will you find freedom from such bonds."

"Yes, I know," was his meek answer. "I will. I'll give up Hinduism some day but first I must help my people. I cannot leave them without a leader. When our caste has become somewhat reformed then I'll come and bring them, too."

"Are they being reformed? Has any improvement been seen in your social or village life?"

"Yes, some," Kanaiya hesitated, then merely repeated, "Some."

LAST winter I had asked Kanaiya to make sets of the "little shoes" for me to try to sell for him at the annual convention. He did not come at the appointed time, but I was so busy I almost forgot about them. Then the day before we left he came and the way he looked shocked me. His face was drawn and thin, dark with suffering and sorrow. He had no "little shoes" ready, but asked for a loan of three rupees (about 75 cents). Kanaiya always repays a loan, so I gave it to him readily and then asked why he looked so thin and worn and weary. He told me.

Just the week before, great sorrow had come to his home. His wife was sick with fever and the fever brought on prematurely the pains of labor. Then a boy and a girl also came down with fever. All of them were taken to the mission hospital, but it was too late. The baby was born dead, and a few days later the brother and sister died. It was that old enemy, malaria. Malaria and malnutrition. Malnutrition because of a diet sadly limited in strength-giving food and almost devoid of the necessary vitamins that would give strength to combat the fever.

Social reform! Village uplift! Can such work be carried on by prisoners of caste, superstition, fear and ignorance?

—LETA MAY BROWN

Mungeli, M. P., India

Book Chat

(*Continued from page* 18)

old, and meeting handicaps. There is not much depth to his messages, but no doubt these books do a lot of good.

THOUSANDS of people have been blessed by following the daily readings in the E. Stanley Jones books. They will welcome his new work *How To Be A Transformed Person.* Dr. Jones contends that we are all in a process of transformation, either up or down. There is a basic urge to seek the upward way. He traces this urge through the process of conversion and the assumption of the Christian ideal. He links his observations up to such practical problems as the guidance of our sexual natures, our dispositions, our fears, our moods and our emotions. The last portion of the book deals with the fulfilments of the transformed life through personal meditation and guidance.

THE sure literary touch and the spiritual insight of the late Joseph Fort Newton has brought him a great number of devoted readers. His radio meditations have been printed in little devotional volumes from time to time. Sixty-five of these unpublished meditations have been gathered by Mrs. Newton into a little book called *Everyday Religious Living.* These little essays have the light touch and authentic understanding of this great preacher-writer.

Books Mentioned in Book Chat

STRANGE LANDS AND FRIENDLY PEOPLE, by William O. Douglas. New York. Harper & Brothers. 336 pp. Price $4.00.

THE SUPERSTITIONS OF THE IRRELIGIOUS, by George Hedley. New York. The Macmillan Company. 140 pp. Price $2.50.

YOUR CHURCH AND YOU, by Fred P. Corson. Philadelphia. The John C. Winston Company. 171 pp. Price $2.50.

HERE IS HELP FOR YOU, by James Gordon Gilkey. New York. The Macmillan Company. 164 pp. Price $2.50.

HOW TO BE A TRANSFORMED PERSON, by E. Stanley Jones. New York and Nashville. The Abingdon-Cokesbury Press. 364 pp. Price $1.50.

EVERYDAY RELIGIOUS LIVING, by Joseph Fort Newton. New York and Nashville. The Abingdon-Cokesbury Press. 256 pp. Price $1.25.

Christmas Came to Pabellon, Mexico

ALL was quiet in the Mountain of Light Rural Center at Pabellon, Mexico, one quiet night in December. Ah! but not so the night before, when Santa Claus came down the chimney and broke up the meeting! The kiddies literally bounced on their chairs.

The evening program had started very much as usual with Mrs. Paul Kepple directing the service. We sang two songs; two Scriptures were read. And then, all of a sudden, Paul Kepple, Jr., came in the door with a telegram which read, "I will arrive at nine o'clock Pabellon. Mr. and Mrs. Spice of Indiana sent me. Signed, Santa Claus."

Mrs. Kepple asked if it would be all right if she did not give her talk until Sunday. Instead, we played some games, until she led the group out the door in "Follow the Leader." While they were outside Santa with his bag of toys and fruit crawled into the fireplace, which was covered with a black blanket decorated like a worship center. It was really a surprise when the blanket started moving and a voice cried, "How do I get out of here?"

After refreshments we sang "Silent Night" and Mrs. Kepple led in a most beautiful prayer.

We had our serious Christmas program the first Sunday night in December. This time was necessary because most of the cast would be going home for vacation the following week. Two weeks before the program, one of the leading characters took the mumps and we had uneasy moments imagining what would happen if we should have an epidemic.

For costumes we used bathrobes and sheets, and we rigged up a cardboard box for a star. The day before the production the light plant failed and we feared the worst; but all the problems seemed to solve themselves and the cast played to a packed house.

One does not feel the yuletide spirit here in Mexico the same as in the United States. Christmas is not as important—at least it isn't as commercialized as it is at home. Only the Protestant groups, scattered about as leaven, celebrate Christmas with all the joy and hope that it should have. Then, too, try to imagine Christmas where, every time the wind blows, one's eyes, nose and lungs fill with dust; where there are no carolers, no greetings of Merry Christmas, and no Christmas music on the radio.

Yet in the midst of this drab, dusty valley, the Christmas story was told in drama and in song. Fifty people heard the story and absorbed the message of love and salvation. Fifty people went away from the Mountain of Light farm with more joy and hope than when they came.

Not only at Christmas time, but all through the year the Mountain of Light Rural Center is trying to bring to this valley in central Mexico a bit of the beauty of the Christian way of life.

—BYRON SPICE

Pabellon, Ags., Mexico

World Call News Room

(*Continued from page* 38)

were made with Russell F. Harrison, national youth director, for the 1952 International C.Y.F. Commission which is tentatively scheduled to be held in August, 1952, at Purdue University, Lafayette, Indiana.

The following young people serve on the Executive Committee: Al Pennybacker, Tenn., president; Peggy Humbert, Ohio, associate president; Howard Smith, Ill., secretary; Jim Lemon, Ontario, All Canada representative; Willietta Scheley, Tenn., National Convention C.Y.F. president; and the committee chairmen, Goodwin Moore, N.C., *Worship;* David Murphy, Colo., *Study*; Larry Kinneman, Iowa, *Service*; Janet Marshall, Wash., *Enlistment*; Kenneth Henry, Tex., *Recreation.*

———

Miss Marjorie Joyner, former state director of children's work in Georgia, was married on Oct. 26, 1951, to Connor Wright Hollingsworth. They are making their home in Tallahassee, Florida, where he is a captain in the United States Marine Corps.

———

Al Pennybacker of Chattanooga, Tenn., president of the International Christian Youth Fellowship Commission, was united in marriage to Miss Martha Hackney, also of Chattanooga, on Dec. 16, 1951. Al has been traveling in the western states this past fall on behalf of C.Y.F. Mr. and Mrs. Pennybacker will make their home in Nashville where Al is a student at Vanderbilt University.

———

Miss Ruth Reynolds, director of children's work leadership in the religious education department of the United Society, will return to her work on Feb. 1. Miss Reynolds has been on educational leave, attending Teachers College at Columbia University and Union Theological Seminary in New York City.

———

Four institutes on world affairs have been arranged by Dr. Walter W. Sikes, national director of social education of the United Society. The first was held at Phillips University, Enid, Okla., Dec. 4-6. Other institutes will be held as follows: Lynchburg College, Lynchburg, Va., Feb. 7-8; The College of the Bible and Transylvania College, Lexington, Ky., Feb. 11-13; and Texas Christian University, Fort Worth, Tex., Mar. 26-28.

Five regional workshops on world order have been arranged by Dr. Sikes in cooperation with state and area leaders. They will be held in University Christian Church, Buffalo, N.Y., Jan. 21-22; Wilkinsburg Christian Church, Pittsburgh, Pa., Jan. 24-25; First Christian Church, Independence, Kans., Feb. 18-19; First Christian Church, Ellensburg, Wash., April 15-16; and First Christian Church, Portland, Ore., April 17-18.

Missionary stories for children
Published in England
The JUNGLE DOCTOR Series
By Doctor Paul White
Jungle Doctor
Jungle Doctor on Safari
Jungle Doctor Operates
Jungle Doctor Attacks Witchcraft
Jungle Doctor's Enemies
Jungle Doctor Meets a Lion
Fascinating missionary adventure. 75c ea. pp.
Obtainable from the
PRAIRIE BOOK ROOM
Three Hills - - Alberta, Canada
Write for complete book room catalog

Now—with the *New* Schulmerich "ChimeAtron," dreams of wonderful chime effects with your church's musical offerings can come true. Large or small, rich or poor, every church—*your* church—can afford appealing chimes.

Schulmerich's "ChimeAtron"

- Has a 25-note scale, G to G, suitable for melody and harmony.
- Plays from organ keyboard or its own.
- Serves as tower chimes.
- Combines with Schulmerich's automatic devices.
- Has remote control, button operation.
- Is the lowest-priced instrument of its type.

the new Schulmerich ChimeAtron

For complete information, write to:
SCHULMERICH CARILLONS, INC.
37140 Carillon Hill, Sellersville, Pa.

MORE INCOME FOR YOU!

More Bibles For All!
More Peace For The World!

Read of a remarkable Annuity Plan that enables you to give and receive generously at the same time.

Learn more about a great Christian Plan that enables you to help build a bulwark against chaos and godlessness throughout the world—and enables you to receive a *guaranteed income* all your life. For **free booklet,** write today to Dept. WC 107, THE AMERICAN BIBLE SOCIETY, 450 Park Ave., New York 22, N. Y.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 *Marking 115 years of Service to the Church and clergy* 1952
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

SCHOOL OF RELIGION
A graduate Seminary accredited by American Association of Theological Schools

Courses in four fields approved by modern seminary standards: **Biblical**—Semitic Languages and Literature and New Testament; **Doctrinal**—Doctrine and Theology, Psychology and Philosophy of Religion; **Historical**—History and Missions; **Practical**—Homiletics, Administration, Religious Education, Urban and Rural Church, Church Music, Speech and Radio.
B. D. and Th.M. Degrees offered. M. A. also through University. New modern building completed 1942. Theological library over 30,000 volumes with outstanding Disciple section. Student churches and living accommodations secured through placement or school office.

Summer Session—June 10 and July 22
For Catalog and other information, address:
SCHOOL OF RELIGION—BUTLER UNIVERSITY
Indianapolis 7, Indiana

WHY
YOUR BEST BUY
Block from Times Square . . . Walking distance to everything worthwhile.
HOTEL **LINCOLN**
44th to 45th STS. at 8th AV.
NEW YORK
1400 Rooms, each with Tub and Shower, from . . . $3.50
SPECIAL RATES FOR SERVICE MEN
BEST

Women of Paraguay Help Each Other

(*Continued from page 33*)

A Family of Faith

Dona Ramona is a bulwark never-failing. Her parents and friends were devout Roman Catholics and the mother was very superstitious. While the father was away from home one day someone presented him with a Bible. He received it with some misgivings, but he began to read it. The more he read and studied the more he was convinced that there was something lacking in his own religious life. Ramona says he was like Abraham of old. All alone he led his family into an unknown land. Finally one of the boys approached the mother with doubts about the images she prayed to. Why not dispose of them? They are of no value. But she was afraid. Finally she consented to put them in a trunk for a while. When nothing happened they became bold. They took the pictures and images into the back yard and lighted a match to them; and as the glass cracked and the paper went up in smoke, no one was struck dead and the mother was convinced.

Miracles?

Maybe you do not believe in miracles, but Dona Ramona does. She has seen them happen. The father's sight was failing. He could no longer read his beloved Bible. Though the other members of the family read to him, he went early every morning to a hill outside the village and prayed to God for sight to read the Word. Strange as it may seem, he regained his eyesight and continued to read for himself to the day of his death.

On one other occasion there was a great plague of grasshoppers. They were like snow in the sky and began to settle down on the young, tender gardens. Nobody could pound on tin cans loud enough to scare them away. But Ramona's father was calm and undisturbed. "God will take care of us," he said. "He knows I need that food for my family." After awhile the sky cleared. The gardens all around had disappeared, but the old man's remained fresh and green, untouched by the insects.

How can one explain that? I can not, but Dona Ramona can. It was the father's faith in God. His daughter has that same faith in God and in her fellow men. Even though she does not need help personally from the Mutual Aid, she comes every week to sew and to encourage the others in their Christian faith. Today her dear old mother is a blessing to all her neighbors in the little country town where she lives. They go to her for help, both physical and spiritual. She says, "It isn't anything that I do. It is only my faith in God that helps them." Dona Ramona says, "I can't give my testimony without remembering my father. It was he who gave me my faith."

Where does the Evangelical woman fit into the Paraguayan picture? Her faith has set her free, and as soon as she is better prepared she will be a great power in this republic.

Publications Received

EVERY OCCUPATION A CHRISTIAN CALLING, by John Oliver Nelson. New York. Association Press. 10 cents.

JOYFUL JOURNEY, An Autobiography by Isabel Crawford. Philadelphia. The Judson Press. $2.50.

THE CHURCH COLLEGE. A Report on International Seminar on the Church-Related College. New York. World Council of Churches. 50 cents.

ECUMENICAL FOUNDATIONS, by William Richey Hogg. New York. Harper & Brothers. $5.00.

NURSERY BOOK SATCHEL—Esa, Kembo, The Three Camels, Ah Fu. New York. Friendship Press. $1.75.

RIPENED HOPES, a novel by O. Chester Brodhay. New York. Exposition Press. $3.00.

YOU CAN WIN OTHERS. by O. S. Walters. Winona Lake, Ind. Light and Life Press. $1.00.

NO TIME FOR TEARS, by Charles H. Andrews. New York. Doubleday & Co. $2.00.

SELECTIONS FROM THE JOURNAL OF GEORGE FOX. Arranged and edited by Thomas S. Kepler. Nashville, Tenn. The Upper Room. 10 cents each.

SELECTIONS FROM THE WRITINGS OF JOHN BUNYAN. Arranged and edited by Thomas S. Kepler. Nashville, Tenn. The Upper Room. 10 cents each.

Pocket edition THE UPPER ROOM, 3⅛"x4½". Nashville, Tenn. The Upper Room. 50c a year.

CHURCH HISTORY FOR GROUP STUDY, by Theodore M. Switz. Based upon *Chapters in Church History* by Powel M. Dawley. Greenwich, Conn. Seabury Press. Student's Guide, Leader's Guide, Confidential, Self-Informing Quizzes.

OUR FAITH AND THE CHURCH. A Leader's Guide based on *The Faith of the Church* of the Church's Teaching series. Greenwich, Conn. Seabury Press.

REDEMPTION AND REVELATION, by Robert C. Dentan. A Study Course and Leader's Manual based upon *The Holy Scriptures.* Greenwich, Conn. Seabury Press.

Statistics from Argentina

This year Disciples have five students in the Union Theological Seminary, Buenos Aires. The enrollment of 63 is the largest in its history—32 men and 31 women, with 47 living in the dormitory sections, 15 living at home in or near Buenos Aires, and 6 doing their year of practical (clinical) work in the churches. One of the Disciple students, Angel Peiro, is in charge of the construction of the new church in Resistencia.

Leprosy Work Needs Christian Doctors

Christian Mission Leprosy Work Offers a Doctor Many Interesting and Varied Outlets for His Medical Abilities

YOUNG Christian doctors just out of medical school should avail themselves of the "great new opportunities" in medical missions and particularly in leprosy work.

This recommendation was made by one of the world's outstanding leprologists, Dr. Robert G. Cochrane of London, medical secretary of British Empire Leprosy Relief Association, who recently conferred with officials of American Leprosy Missions and with government public health authorities in Washington, D. C.

Speaking at a dinner given in his honor by American Leprosy Missions, the former medical missionary told a group of doctors and church mission leaders that the advent of the sulfone drugs has opened up a "completely new field in leprosy work in which a doctor can find wide outlets for his medical abilities.

"Leprosy is no longer a matter for sentiment and pure humanitarianism," Cochrane declared. "It has now entered the domain of an interesting medical science involving many fields: orthopedic and plastic surgery, clinical study and research, social welfare and rehabilitation.

"The opportunities for evangelization and religious education have also increased as more victims of leprosy come into the mission colonies to be cured and go back into their home villages to spread Christianity," he pointed out.

Discussing the role of Christian missions in the development of leprosy work, Cochrane pointed out that most of the work now being undertaken by national governments over the world was initiated in mission colonies.

"However," he said, "now that the sulfones make it possible to treat so many more victims of leprosy, it is impossible for the missions to reach all cases. That is a job for governments.

"It should be the function of mission groups to take the lead in research and experimentation and to demonstrate on a small scale just how the whole problem of leprosy should be tackled."

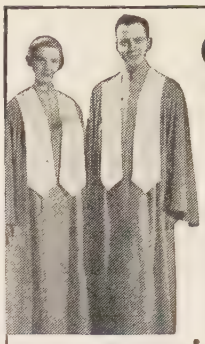
Admitting that sulfone therapy is the nearest thing to a medical "cure" for leprosy, Cochrane warned, however, that reliance on the sulfones alone will never rid the world of this ancient disease.

"Early diagnosis, the early institution of treatment, segregation of infective cases, other remedial measures, including surgery, and the rehabilitation of discharged patients are equally important.

"When Jesus Christ healed," Cochrane said, "the one so healed became a whole man, and so long as we are unable, either because of lack of facilities, lack of knowledge, or lack of skill, to restore cases of leprosy who are actually crippled, or threaten to be crippled, to a measure of normal health and usefulness, we are falling short of Christ's complete command."

A missionary in India for 25 years, Dr. Cochrane has served as director of the Christian Medical College at Vellore, South India; medical director of the Lady Willington Leprosy Sanatorium, near Chingleput, Madras; medical adviser of the leprosarium in Purulia; and director of the leprosy campaign for the Government of Madras.

He is medical adviser to the British Government and has also been sent to various countries by the World Health Organization to advise on leprosy policies.



GOWNS

Adult, Intermediate and Children's Choirs

Now! A complete collection of beautiful Gowns for all age groups. In many rich, colorful fabrics and wide range of prices. Budget plan if you wish. Write today for complete information, FREE Choir gown booklet A16. Samples on request. Also gowns for Ministers, booklet M66. *Ask about Confirmation Gowns.*

E. R. MOORE CO. 932 Dakin Street, Chicago 13, Ill. 11 W. 42d St., New York 18, N.Y.

World-wide Christian Fellowship *at the "Grass Roots"*

At the "grass roots" . . . at the home level of individual living in family devotions and in personal meditations . . . millions of people around the world are experiencing the joys of daily fellowship with Christians of other lands, other creeds, other races, by sharing the same devotions in The Upper Room. Here is a concrete example of Christian unity unparalleled in the history of Protestantism.

The Upper Room is written to express the keenest insights of Christians of all parts of the world, without sectarian slant or theological argument. Here is neither debate nor propaganda. The Upper Room suggests helpful Bible readings, presents a scripture verse and a brief meditation, followed by a prayer and a thought for the day. Here is inspiration, comfort, spiritual growth, and world Christian fellowship.

The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotoin.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

THE UPPER ROOM

1908 Grand Avenue **Nashville 4, Tenn.**

Special pocket edition for service men and youth, exactly the same as the regular edition except in size. Fits pocket or purse, handy to carry. If this edition is desired, simply specify pocket edition. Same price as regular edition.

American Folding Chairs
NEW IMPROVED DESIGN

DURABLE—strong steel frame
SAFE—can't tip, pinch, snag
COMFORTABLE—extra-wide and extra-deep seats, backs
FOLD QUICKLY, quietly, snugly
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered
Write Dept. 1137
AMERICAN SEATING COMPANY
World's Leader in Public Seating
901 Broadway N. W., Grand Rapids 2, Mich.

clearlyte COMMUNION CUPS

SB 167
$1.25 Doz.
Unbreakable . . . moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.
SPECIAL OFFER
Mail $1.00 for trial lot of one dozen sent postpaid.
Sudbury BRASS GOODS CO.
55 Sudbury St., Boston 14, Mass.

BAPTISTRY
Instantaneous Gas Water Heater
450 G.P.H. — 20° Rise
Also furnishes Hot Water to Church Kitchen and Rest Rooms
Write for Folders
Heaters for the home also
Special Discount to Churches
LITTLE GIANT MFG. CO.
907 - 7th Dept. 27 Orange, Texas

ROBES
Choir and Pulpit

Added Inspiration this EASTER
A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-25 (choir robes): J-25 (children's robes); P-25 (pulpit robes).
COLLEGIATE CAP & GOWN CO.
NEW YORK 1, N. Y. 366 Fifth Ave.
CHAMPAIGN, ILL. 1000 N. Market St.
CHICAGO 1, ILL. 228 N. LaSalle St.

MONEY FOR YOUR TREASURY
OVER 1,500,000
SUNFLOWER DISH CLOTHS
Were sold in 1951 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials.
SANGAMON MILLS
Established 1915 Cohoes, N. Y

$25 PROFIT On The Sale of 18
PEPPERELL BLANKETS By Your Organization
FREE—Color Swatches and Club Plan. Write TODAY giving Name, Address, Organization, Number Members.
BLANKETS Blossburg, Pa.

Mr. Aleman Seeks and Finds

By JESSIE LAW*

WE have a new pastor for the Jerez church here in the Zacatecas Valley of Mexico. Mr. Aleman and his family, recently of Pabellon and Cosio, came in June, 1951, to labor among us. Already they have accomplished much.

Mr. Aleman is no longer a young man in years—nearing eighty—but few of us younger people can approach him in physical endurance, evangelistic ardor, or sheer beauty of Christian character.

He is not a newcomer to this area. Many years ago he served for five years as school teacher in the village of Durazno, which lies between Los Haro and Jerez. It was then that he won the love and respect of the people and bore witness to the gospel of salvation in Jesus Christ. His considerable knowledge of homeopathic medicines has also enabled him to help many sufferers who either cannot afford the expensive treatments of the doctors, or who have found no relief through such treatments. Now, after the lapse of years, he is finding many doors open to him and he is entering "where angels have feared to tread."

The Evangelical, or Protestant, church is not unknown in this section of Mexico. Some twenty or thirty years ago both the Baptists and Presbyterians had thriving congregations throughout this area. These congregations later came to be the responsibility of Disciples of Christ and we have barely touched the surface of that responsibility. In almost every village one can find at least one person who is a believer and who would welcome visits from other Christians.

La Colonia Juarez, a mile or so from Jerez on the Zacatecas highway, is one such place. Here live two baptized Christians and their families in whose homes Mr. Aleman holds meetings twice a month. He now has the names of six other interested persons who have invited him to their homes and whom he hopes someday to bring into the church.

In his old village of Durazno is one baptized Christian in whose home he is also holding meetings twice a month. The family of this man shows much interest, and there are six other men who wish him to visit their village of El Estanque de San Juan. These men are Pentecostals, but they have no leadership and are anxious to grow in their Christian experience. They welcome any Christian who is willing to teach them.

Here Mr. Aleman also learns of a former friend and believer who has fallen by the wayside. But the message to Mr. Aleman in this case is "Does not even the lost sheep need and deserve the ministry of the shepherd?" He is planning to visit this man, now living in Nates, a small village many miles the other side of Nogales on the road to Fresnillo where, he is told, there are also other interested persons waiting to hear the message of forgiveness.

*Miss Law is a missionary nurse at Los Haro, with The United Christian Missionary Society.

Mr. Aleman chats with a girl at Pabellon

Coloatlan is a sizeable town in the neighboring state of Jalisco. Many years ago Paul Kepple, one of our Disciple missionaries, and a national pastor baptized a man on one of their visits to this town. Now the man has contacted Mr. Aleman, asking him to visit him and his family.

In Coloatlan he found both a Baptist and a Presbyterian church building. He found a liberal environment, and twenty or thirty believers who are hungry for knowledge and fellowship. But there is no spiritual leadership from any of the church bodies. Moreover, these people tell of outlying villages where there are more interested persons eager to learn more of the salvation and life eternal that is found only in Christ Jesus.

In addition to these visits, Mr. Aleman is giving staunch leadership to the little flock in Jerez. Here the ground is stony; Roman Catholic opposition is strong; the Evangelicals are few in number and are poor, simple folk in the main. However, Mr. Aleman is gaining a foothold and the faithful few are grateful for his leadership.

"The harvest truly is plenteous, but the laborers are few." I would ask that the church at home "pray ye the Lord of the harvest, that he send forth laborers into his harvest." Pray for Mr. Aleman in his new field of service, and pray for these isolated believers throughout Mexico that God may raise up leaders to serve them so that the Evangelical cause may truly grow and prosper in Mexico.

Let PROTEXSHU Help You Plan And Set Up Your Fund Raising Campaign! PROTEXSHU, A New Automotive Accessory ($1.75) Is Not For Sale Except Thru Organizations. Exclusive Contracts For Each 10,000 Population or Less. Many Will Order Several For Friends. We mail PROTEXSHUS Direct To Each Customer. Officials Write PROTEXSHU, Dept. G, Box 389, Rochester, Pennsylvania.

Visitors Are Impressed with Paraguay Mission

Mr. and Mrs. B. Foster Stockwell, director of the Union Theological Seminary in Buenos Aires in which Disciples of Christ cooperate, visited the Paraguay Mission of Disciples of Christ last summer. An article about the visit appeared in a recent issue of River Plate Reflections, *a quarterly published by the Disciples of Christ in Argentina and Paraguay. The article is reprinted in full.*

WE have just returned to Buenos Aires after a memorable visit to Paraguay. For more than twenty years we had wanted to make the trip, and our Disciple friends had invited us again and again; other calls always seemed stronger. But this year we had a longer winter holiday than usual, so decided to make the trip up the river.

What a river! At Buenos Aires it is thirty miles wide. This soon narrows down, of course, but for hundreds of miles northwest of the Argentine capital the river maintains its broad sweep, pouring down its millions of tons of muddy water. For four days and nights our river boat, built years ago in Glasgow, pushed its way against the current and brought us at length to Asuncion, farther from Buenos Aires than St. Louis is from the mouth of the Mississippi River.

Here our Disciple friends met us—the Lemmons, the Hughes, the Mills, the Smedleys, Miss Fishbach and Miss Lemon. It was really they and their work we went to see. What lovely hosts they were, in the midst of their endless tasks in church and school!

Educational Work

Colegio Internacional is an impressive institution. Its founders had unusual vision in purchasing such splendid grounds on the outskirts of the city. The buildings are attractive and provide an excellent home for the young life which flows through classroom and study hall, dormitory and social rooms.

The institution bears the marks of a steady, guiding hand across many years. Everywhere one meets graduates of the school whose spirit and work reflect the Christian training they received there. Schools alone do not build an evangelical community, but a Protestant community without schools could hardly be called Protestant. Paraguayan Protestantism would be much poorer without Colegio Internacional.

Church Work

Our Disciple friends long ago realized the importance of church work alongside the work of the school. The church openly proclaims something which is only implicit in the school. The church aims at Christian decision and Christian action in the community; the school's first task is educational, and Christian character is an important by-product of the educational process.

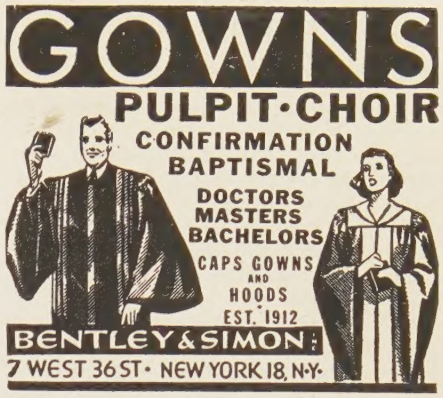
When still the church community was very small in Paraguay, the Disciple leaders dared to dream of a large congregation and to build a lovely chapel for that future church. Now that church is no longer future; it is a present reality. It has vital touch with the surrounding community as well as with the school; it has its own life apart from the school and is contributing its share to making Christianity real and vibrant in the life of its children and youth. Out of that church are coming the future leaders of the Disciple churches in Paraguay. Only this week two young men from that congregation have enrolled for next year's work in the Union Theological Seminary.

Social Work

We were impressed, too, by the social work being done by our Disciple colleagues in Coronel Oviedo. Allin and Betty Sharp,† living and working with the people day by day, are witnessing convincingly for Christ. Teaching in kindergarten and night school, showing moving pictures, directing sports, preaching, they are constantly building character as surely as they are constructing new buildings on the splendid square of land newly donated by the municipality.

We think Disciples have every reason to be happy about the work being done by their missionaries in Paraguay.

†Mr. and Mrs. Sharp are in the United States on furlough at the present time. See story by Mrs. Hale on page 11 of this issue of WORLD CALL.



ACCREDITED BY THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The COLLEGE of the BIBLE

LEXINGTON, KENTUCKY

B.A. or equivalent required for admission

Preaching opportunities and housing facilities

Information on request

In the main stream of Brotherhood activities.

Help parents with their babies!

Messages to Parents of Children Under 2

Just what your church has been looking for . . . colorful inspirational materials to help parents of babies! Ten new four-page illustrated leaflets for the minister, church home visitor or education director to give parents every three months from the time a child is born until he is two years old. These carefully planned materials show the church's interest in the baby's development and tell parents how to provide a religious atmosphere in accordance with the child's appreciation and understanding.

Included in the packet is a leaflet explaining how to present the materials to parents and colorful greetings for the church to send the child on his first and second birthdays. There is a mailing envelope for each parent's leaflet and a home visitor's record. $1.50 per packet.

CHRISTIAN BOARD of PUBLICATION—St. Louis 3, Mo.

Here and There . . . With *World Call*

Dear World Call Reader:

Be sure to see the announcement of the winners in the World Call Contest, "For Ministers Only," carried in this issue. Waiting for the decision of the judges was like waiting for Christmas. It has really been exciting to read the entries as they came in and wonder how anybody could select the best. I am certainly glad I did not have to judge them.

Why not have a World Call Contest in your church? Have entries submitted on "Why I Want WORLD CALL in My Home." You would have a lot of fun and a good program when the winners read their papers.

Speaking of good programs! *Mrs. V. E. Kauffman* put on a World Call program in University Church, Seattle, Washington, to be long remembered. Mrs. Kauffman used the idea of the World Call door from "Animated World Call," though she called her program, "Echoes From Everywhere."

One of the men made the framework for the door, and Mr. Kauffman covered it with white paper. Then Mrs. Kauffman painted it to look like a large WORLD CALL. Down one side, where WORLD CALL frequently lists outstanding articles, she printed the program.

Mrs. John Paul Pack, the minister's wife, and Mrs. George M. Jacobs introduced WORLD CALL with a brief discussion of its history and purpose. Mrs. Pack is a sister of Bess White Cochran who served as editor of WORLD CALL from 1929 to 1932; and Mrs. Jacobs is an aunt of Dr. C. E. Lemmon who writes the monthly feature, Book Chat.

To appropriate music, the other participants stepped out of the World Call door, wearing costumes native to our home and foreign mission fields. It would be interesting to give you all the details were there space to do so.

Mrs. Kauffman printed other large programs, one with a list of World Call subscribers, and placed them at vantage points around the room. The participants carried WORLD CALLS with their notes clipped to the back, so that WORLD CALL was much in evidence throughout the program. Every little detail was worked out to perfection, and Mrs. Kauffman said, "It took a lot of time but I felt well repaid for all my effort."

Mrs. Ted Nowlin used another effective method to make WORLD CALL meaningful to those in her church at Greeley, Colorado. She met with different groups, and in her own words, "I read WORLD CALL from cover to cover and meditated upon its contents. Then, beginning with the cover, I simply told of its valuable material, its information on work at home and abroad, our missionaries, youth, and the work of the brotherhood and Christians in general. I stressed program and worship materials. I showed how WORLD CALL might be likened to a window through which we view some of the happenings of the world and the needs of our brothers. We may either look through that window and learn, or shut it and refuse to know."

Windows and doors. WORLD CALL provides both! A window through which you may see the world, and a door through which the world may come to you. What more could one ask.

Sincerely yours,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

School Girl Must Wait

One of the Bible women told me about a Hindu girl who is a student in a school in which Miss Singh teaches. No teaching of religion is allowed in this school which is supported by the Municipality. Evidently, however, the influence of the one Christian teacher there is very fine. This seventh class girl has been attracted by the life and ethical teachings of her Christian teacher, and she visits her in her home.

The girl's mother is very orthodox and the girl sees no hope of becoming a Christian while a student. But she plans to become a trained teacher and to accept Jesus when she is independent. She wants to become a follower of the Christ now. Many young people would become Christians if their parents did not prevent it.

Mrs. Singh said that the headmaster of the school is very much pleased with the work of her sister-in-law; he considers her the one member of his staff who is dependable and always does her work well.

—ANN MULLIN

Damoh, M.P., India

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1951 to November 30, 1951, Compared with July 1, 1950 to November 30, 1950

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1950-51	1951-52	1950-51	1951-52
Churches	$236,476.44	$307,103.80	$40,723.74	$87,676.03
Bible Schools	46,920.68	66,492.87	3,473.39	6,129.84
Christian Women's Fellowship	113,503.67	172,756.09	2,313.17	15,300.87
Councils	24,711.68	6,801.50	711.50	2,473.21
Women's Missionary Societies	23,958.96	18,627.89	611.50	2,017.57
Young Matrons' Missionary Societies	1,351.88	894.46	280.50	147.00
Guilds	8,715.03	9,151.34	377.80	1,780.54
Youth Groups	9,661.47	12,029.89	347.11	1,421.47
Children's Groups	1,635.42	1,732.51	80.13	378.65
Individuals	6,936.28	6,207.09	10,496.77	62,184.41
Grand Totals	$473,871.51	$601,797.44	$59,415.61	$179,509.59
Adult Missionary Organizations Totals	$172,241.22	$208,231.28	$ 4,294.47	$ 21,719.19

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $127,925.93.

Last Column

No, Not the Missionary!

Mrs. Alice Cobble, Congo missionary, was asked to be "Aunt Fanny" in a skit for a program in an Oklahoma church at a Christian Women's Fellowship. When she wrote home about the trip she described the incident as follows:

"I donned a flashy yellow T-shirt of Daddy's (size 44) and let it hang down over a droopy brown skirt. A green kerchief, red and yellow blazer, grey felt hat with a bunch of flowers teetering on the brim, and a black veil made up my costume. Thus attired I waited behind the scenes for my cue. The young minister of the church came around the corner, took one look at me and politely asked: 'Are you Mrs. Cobble, the missionary?'

"'No!' I shouted. 'I am not. I am Aunt Fanny. Whatever made you think I was a missionary?'

"'Well,' he gravely replied, 'You don't look like anyone in my congregation!'"

No horse gets anywhere until he is harnessed. No steam or gas ever drives anything until it is confined. No Niagara is ever turned into light and power until it is tunneled. No life ever grows great until it is focused, dedicated, disciplined.

—HARRY EMERSON FOSDICK

Practical Mathematics

The teacher in elementary arithmetic looked hopefully about the room. "Now, children," she said, "I wish you to think very carefully before you answer my next question."

The small pupils sat eagerly awaiting it, wide-eyed, and in some instances wide-mouthed.

"Which would you rather have, three bags with two apples in each bag, or two bags with three apples in each bag?"

While the class cudgeled their budding wits to figure out the best answer to that one, a boy in the rear shouted, "Three bags with two apples in each bag!"

"But why would you prefer that arrangement?" queried the teacher.

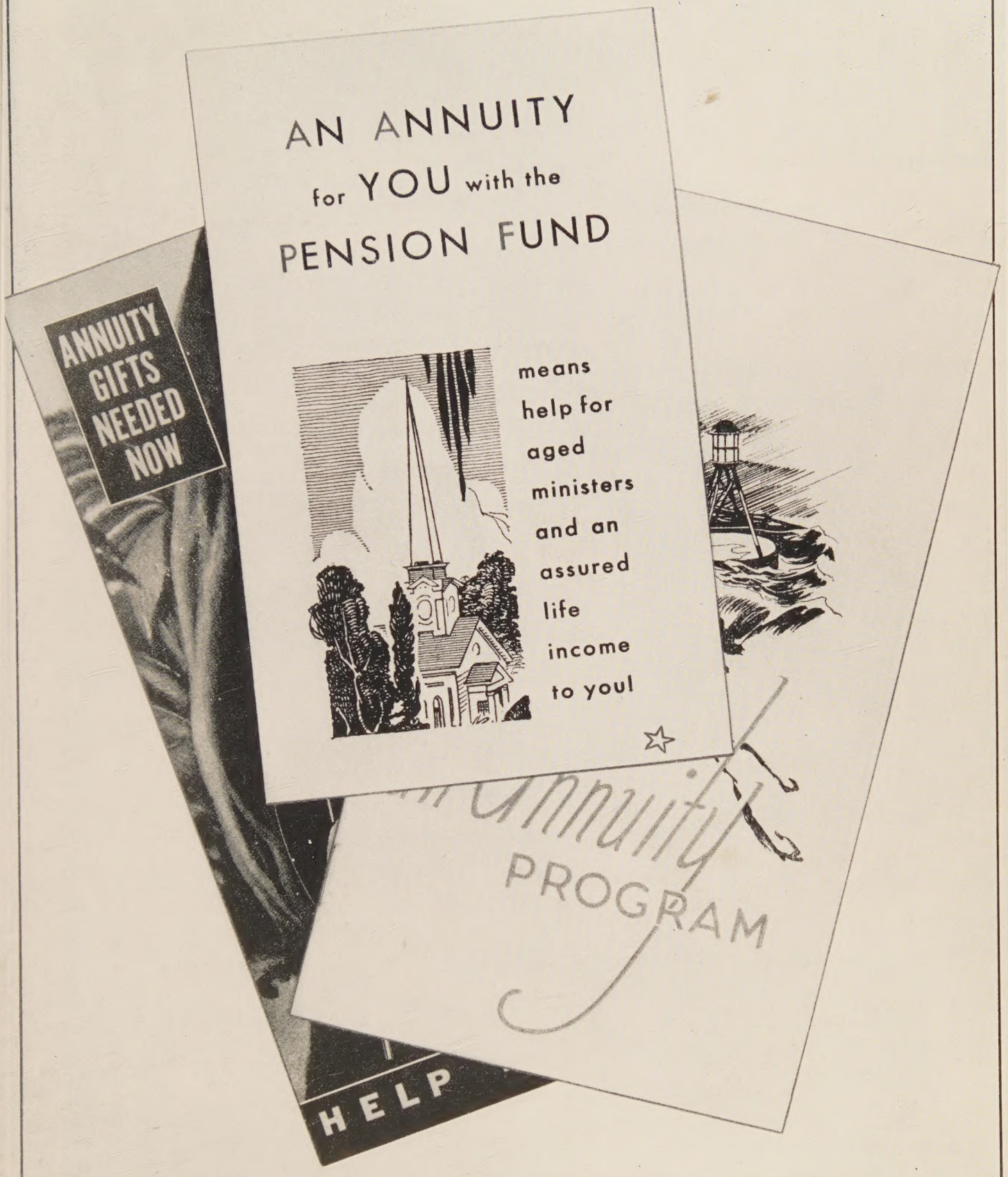
"Because there'd be one more bag to bust."

An ungrateful man is like a hog under a tree eating acorns, never looking up to see where they came from.

A Child's Prayer

Now I lay me down to sleep;
I pray Thee, Lord, the souls to keep
Of other children far away,
Who have no homes in which to stay.
Nor know where is their daily bread
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless—Take their hand!

(Found in a message of thanks from German children to American Christians; originally printed in a pamphlet of a German Protestant relief agency.)

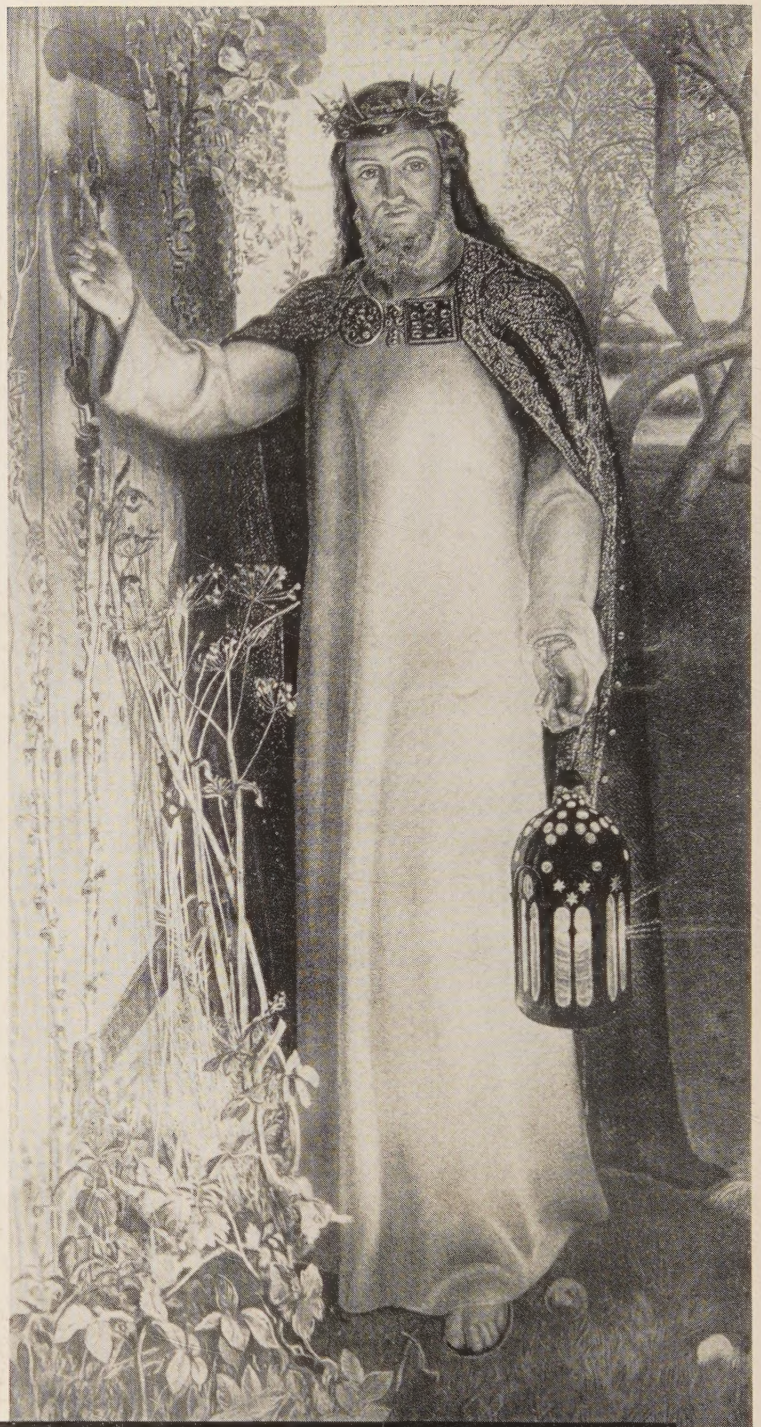


PENSION FUND OF DISCIPLES OF CHRIST

800 Test Building

INDIANAPOLIS 4, INDIANA

If You Care . . . . You Will Share



WEEK OF COMPASSION

Disciples of Christ — February 17-24

Time to SHARE

Order Materials Now

Box 5636, Indianapolis 19, Indiana